

XIII.—1896.

## ARCHÆOLOGICAL SURVEY OF CEYLON.

ANURÁDHAPURA

AND THE

NORTH-CENTRAL PROVINCE.

SEVENTH PROGRESS REPORT: OCTOBER TO DECEMBER, 1891.

BY H. C. P. BELL, C.C.S.

*Archæological Commissioner.*

Ordered by His Excellency the Governor to be Printed.



Colombo:

PRINTED BY GEORGE J. A. SKEEN, GOVERNMENT PRINTER, CEYLON.

To be purchased at the GOVERNMENT RECORD OFFICE, Price, with Plans, &amp;c., Rs. 4.

1896.

Freer Gallery of Art

Washington, D. C.



CONTENTS.

	PAGE
PREAMBLE ...	1
EXPLORATION :—	
<b>Lines O, P, Q</b> ...	1
<b>“ Kiribat Vehera ”</b> ...	1
<b>Ancient Roads</b> ...	2
<b>Ancient Bridges</b> ...	2
EXCAVATIONS :—	
<b>Abhayagiriya Ruins</b> (Section I.) ...	3
<b>“ Vijayarama ” Monastery</b> ...	4
<b>Pankuliya</b> ...	6
CIRCUIT WORK ...	9
EPIGRAPHY ...	9
TOPOGRAPHICAL SURVEY ...	11
SUMMARY OF PROGRESS ...	11
APPENDIX A.—“ Yantra-gal ” ...	12
APPENDIX B.—Circuit Work ...	14
APPENDIX C.—Wahal-kaḍa-veṇwa... ..	33
APPENDIX D.—Padaviya-veṇwa ...	35
APPENDIX E.—Inscriptions ...	44

PLATES.

	PLATE
<b>Anuradhapura Ruins</b> , plan of, 1891.	
<b>Abhayagiriya Ruins</b> (Section I.) :—	
Building enclosing “ Piḷima-gé ” No. 1, plan ...	I
Do. do. do. elevation ; section ...	II
Piḷimá-gé No. 1, basement : plan ...	III
Do. do. elevation ...	IV
Do. do. (excavated, north-west view) ...	IV <sup>A</sup>
Do. Nails, &c. ...	V
<b>“ Vijayarama ” Monastery</b> :—	
Buildings Y, Z : plans ...	VI
Buildings AA, BB, CC : plans ...	VII
Mouldings ; &c. ...	VIII
Do. ...	IX
Do. ...	X
Pillar ; “ Yantra-gala ” ...	XI
Sculptures ...	XII
Chatties ; bricks ; &c. ...	XIII
Tools ; &c. ...	XIV
Nails ; &c. ...	XV
<b>Pankuliya</b> :—	
Viháre No. 2 : plan with precincts ...	XVI
Do. steps : plan ; elevation ...	XVI <sup>A</sup>
Do. bronze feet ...	XVII
Do. eye ; belt ; &c. ...	XVIII
Do. chalk images ...	XIX
Do. terra-cotta images ...	XX
Viháre No. 3 : plan ...	XXI
Do. elevation ; section ...	XXII
Viháre No. 4, plan ...	XXXVIII
Viháre No. 1, plan ...	XXXIX
Do. elevation ; section ...	XL
<b>Ancient Bridges</b> :—	
“ Yóda-ela ” (south-east view) ...	XXIII
Mal-watu-oya (north view) ...	XXIV
<b>Circuit</b> :—	
North and North-East Kóralés, North-Central Province, plan of.	
Kómariká-wala : sedent Buddha (unexcavated) ...	XXV
Do. do. ...	XXVI
Puliyan-kaḍawala : moonstone ; step ...	XXVII
Wahal-kaḍa-veṇwa : guard-stone ...	XXVIII
Tammannéwa : viháre ; dágaba ...	XXIX
Padaviya-veṇwa, plan of.	
Do. (Moragoda), ruins, plan of.	
Do. do. Siva Dévalé, elevation (west view) ...	XXX
Do. do. do. plan, &c. ...	XXXI
Do. do. guard stone ; bull ; &c. ...	XXXII
Do. do. window ; pillar ; &c. ...	XXXIII
Do. do. sedent Buddha ...	XXXIV
Do. inscribed pillar ...	XXXV
Alut-halmilléwa : ornamental bricks ...	XXXVI
Buddhanné-hela-kanda ...	XXXVII



# *ERRATA,*

## PAGE

10 ... No. 30, *read* "Siri Naka, 9th, Pusa, full moon,"

No. 31, *read* "Puvaya Naka, 4th, Mēdina, 10th, bright."

16 ... Line 64, *read* "seventh or eighth."

21 ... Line 44, *omit* second "here."

33 ... Line 58, *read* "metamorphic."

63 ... Line 28, *insert* "Hail !" *before* "This."

Line 30, Text, transcript, and translation of B should immediately follow "runs :—"

64 ... Line 57, *read* "Kāśyapa V."

67 ... Line 52, *read* "monks,"





# ARCHÆOLOGICAL SURVEY OF CEYLON.

## ANURÁDHAPURA AND THE NORTH-CENTRAL PROVINCE.

SEVENTH PROGRESS REPORT: OCTOBER-DECEMBER, 1891.

### PREAMBLE.

THE north-east monsoon of 1891 will be remembered as one of the wettest in recent years throughout the Island generally. In the North-Central Province it has been exceedingly severe. The persistent rainfall not alone stocked the tanks of the District to repletion (causing the great Kalá-veṇwa to send a grand volume of water over its magnificent spill for some weeks), but converted all low ground at Anurádhapura into standing pools, and filled the artificial *pokunū* 15 ft. to 20 ft. deep—an experience rare to the oldest inhabitant.

Except for two or three days at a time rain fell almost without cessation during the entire three months.

Under such circumstances it is not surprising that all field work in connection with the survey suffered. No exploration of jungle could be attempted: even excavation (which for eight months of the year usually struggles against the fiercest of droughts) was carried on under conditions entirely reversed, though equally unfavourable and trying. The sodden ground, unable to absorb all the rain it received, rendered digging slow, irksome, and often only feasible by cutting escape drains to pass off the surplus water, or by bailing. Coolies, enfeebled and disheartened by frequently-recurring attacks of fever, were nathless driven, owing to straitened means, to seek work in weather the most inclement—drenched with rain, all unclad, during the day, and at night sleeping in temporary “lines” on ground hardly less wet than the earth outside.

The labour force at Paṅkuliya especially suffered: indeed, could the virulence of the last monsoon have been anticipated, it would have been better to have closed operations there temporarily.

The following is a record of such work as it has been practicable to carry out during the quarter.

### EXPLORATION.

#### Lines O, P, Q.

The Sinhalese party, under the Vel-vidána of Karambéwa, completed the parallel lines, east and west, which intersect the tract of forest and jungle between the Jétawanaráma and “Vijayaráma” ruins, and are limited by the paths to Galkaḍawala and Paṅkuliya from the “*Tammaṭṭam*” and “*Kuṭṭam*,” *Pokunū*, respectively.

Lines O, P, Q carry exploration northwards as far as the abandoned Paḷu-gas-veṇwa tank and fields, lying immediately south of “Vijayaráma.” No ruins were found along, or between, O, P; on Q only a single building, small and of no importance.

#### “Kiribat Vehera.”

The Sinhalese had been directed to cut well back the undergrowth on, and around, the hillock known as “*Kiribat Vehera*” (situated half a mile north-east of “Vijayaráma”), and to fell the smaller trees. On my return from a circuit in the District I was enabled to examine this ancient *Dágaba*, with a view to commencing excavation there as soon as the Paṅkuliya Monastery is completed. Its present appearance is a small hill covered with grass (though brick *débris* shows up freely), and shaded by forty to fifty trees of more or less size. In height it rises to about 30 ft.; and the tape run round the extreme bottom of the slope gave a circumference of over 200 yards.

The benefit of excavating this *Dágaba* on the north, as well as the other large *Dágaba* traditionally mis-styled “Elála’s Tomb,” south of the “*Uḍa-maluwa*” (sacred Bó-tree)—which, with Ruwanveḷi Seya, and the Thûpârâma and Jétawanaráma *Dágabas*\* lie almost in a *B line*, four miles in length north and south—is beyond question.

For the identification of the “*Dakshina*” and “*Sîla-sobbha-kaṇḍaka*” *Chaitiyas* forms one of the most important points still to be settled in the topography of ancient Anurádhapura. “*Kiribat Vehera*” and “Elála’s Tomb” (so-called) may contain the clue to more than one problem regarding the plan of the sacred city and relative position of the chief monasteries within it.

I hope to be able to commence work at “*Kiribat Vehera*” in the course of 1892.

The jungle round this *Dágaba* has been partially explored; but beyond the solitary pillar bearing an inscription of “*Siri Saṅg Bo*,”† two or three hundred yards south-east, the only relic of the past known is the building on four tall squared pillars (12 ft. 3 in. by 14 in. by 9 in.), which evidently supported a roof over a colossal standing figure of the Buddha now prone on its face.

\* “To the north of the Great Thûpa [*Hémavali* = Ruwanveḷi] the monarch [Vatṭa Gámani] himself built a *chétiya* on an eminent place, which was named *Sîla-sobbha-kaṇḍaka*. Of the [eight] warriors, the one named Uttiya, built to the southward of the town the vihára called *Dakshina Vihára*”—*Mahāvamsa*, English edition, p. 132.

† Probably Séna I. (A.D. 838-58, Turnour; 846-66 *Mahāvamsa* Editors) or Séna II. (A.D. 858-91 T.; 866-901 M. E.). The inscription is dated the waxing *póya* day of Vap in the 14th year of the king’s reign.



This *pilima-gé* is situated about a hundred yards north-east of the Dágaba mound. The figure, as I first saw it in 1890, unexhumed, showed only the back of the head and of the body above the ground.\* In order to ascertain its size, a few men were taken from "Vijayaráma" Monastery, and the image cleared of earth.

The head is apparently intact, though the nose is broken; the trunk was cracked by the fall; and the lower limbs and one arm are gone. What remains of the figure measures from crown of head to waist 9 ft. 1 in. The head is 2 ft. deep by 4 ft. 9 in. round, and the right upper arm 2 ft. 7 in. in length.

When work is begun on "*Kiribat Vehera*" the building enshrining the fallen Buddha will be excavated as well.

#### Ancient Roads.

The only other work the Sinhalese were able to do in the course of October was the clearing of the ancient road to Mihintalé (traced last quarter) as far as Kammala-kulāma, some five miles out.

The Vel-vidāna went over the trace, as directed, and after some days' examination was able to set it right at the points, noted in my last Report, where he and his men had evidently lost touch for short distances.

From Kammala-kulāma the clearing of the road will be pushed on to near Rājagirilenakanda. When the Mihintalé ruins are better known, the track can be picked up again and followed to the caves and ruined buildings below Mihintalé, Etvehera, and Anai-kutti hills.

Meanwhile—as soon as exploration can be once more resumed—the network of ancient roads within Anurādhapura calls for first attention.

#### Ancient Stone Bridges.

Ancient bridges thrown across the Basawak-kulāma-oja and the Hālpānu-ēla have already been noticed, as well as a causeway and bridge over the Mal-watu-oja east of the 5th milepost on the Outer Circular Road.†

Others have since been searched out and examined.

#### Eastern "Yóda-ēla."‡

There are known to be at least three stone bridges north of the "*Kuttam Pokunū*," over this ancient channel, which is now breached, overgrown, and not traceable continuously.

(a) The first bridge occurs some 300 yards north of the "Twin Ponds," and by the side of the path to Pankuliya. It is 108 ft. in present stretch; has seventeen spans, and a roadway (sets of 5 slabs laid lengthways) 8 ft. in width. Eleven of the cross beams (9 ft. 6 in. by 1 ft.), on which the pavement rested, are still in position. The greatest height from the channel bed, owing to silt, is now only 3 ft. 6 in.

(b) Another bridge is met with a mile or more north of (a) on the ancient road which runs northwards from Séla Chaitiya Dágaba.§ After crossing the "Yóda-ēla" this road makes a sharp turn eastwards for about half a mile, when it strikes the left bank of the Mal-watu-oja, where it once traversed the river upon a magnificent bridge (d).

The second bridge across the "Yóda-ēla" lies in thick jungle, half a mile or more east of the "Vijayaráma" ruins, and quite away from any existing village. It was discovered by the Vel-vidāna of Karambéwa whilst exploring for ruins last November.\* In preservation it far excels that (a) near the "*Kuttam Pokunū*."

Approaching from the south, a few stumps mark the probable site of an *ambalama* (halting place) about 80 yards from the first span of the bridge. About 50 to 60 ft. of this interspace at the bridge end are covered with stone slabs, evidently the causeway which extended from the south abutment. The bridge proper is 87 ft. long divided into 12 spans by a succession of the usual triple uprights, united by tenon and mortice to horizontal cross beams, which average nearly 12 ft. in length by 1 ft. by 8 in. thick. The piers are stouter than the beams they support: each span averages about 6 ft. 6 in. across, and was originally covered by six elongated slabs laid close, side by side, to form a roadway 9 ft. in width. Slabs have fallen out in the first, second, seventh, eighth, ninth, and twelfth spans; and at the sixth and tenth the bridge floor has been completely carried away by floods. The height from the ground at midstream, choked by the wash of ages, is little more than 4 ft.¶ There was no doubt a connected causeway also at the northern termination of the bridge; but the ēla appears to have breached here and the ground falls from the bridge abutments to some rocks 20 or 30 ft. away.

(c) A third bridge, or portion of a bridge, is reported to exist over this same "Yóda-ēla," where it skirts some ruins at an abandoned village, Halmilla-kulāma, one and half mile north-west of the "Vijayaráma" Monastery.

#### Mal-watu-oja.

In a previous Report I had occasion to describe one bridge of the many which must in olden times have crossed the "*Kadamba*" or "*Kolomb*" (now the "Mal-watu") oja to serve as feeders to the ancient capital from the north and east.¶

What was the full number of these bridges will only be known after the river has been surveyed in detail for several miles above and below Anurādhapura.

\* Diary, November 14, 1890. "With Mr. Ridout to the so-called "Vijayaráma," ruins "Kiribat Vehera" (near which is a large Buddha now prone), and a newly discovered stone bridge."

† First Report, p. 2 (i); Second Report, p. 5 (l).

‡ Either a continuation of the Hālpānu-ēla (itself artificial), or a northern branch of its stream, diverging from a point east of the Outer Circular Road between the 5th mile and the "*Kuttam Pokunū*." I style it the "Eastern" to distinguish it from the "Western" Yóda-ēla, which starts from Tisa-veva spill, crosses the Outer Circular Road between the 2nd and 3rd miles, and flows north past Karambéwa.

§ Fifth Report, p. 3 (ii.).

¶ Plate XXIII.

¶ Second Report, p. 5 (n.).



The following extract from the Diary of the present Government Agent speaks to nearly half a dozen "crossings" in the four miles stretch of the river between the Puttalam-Trincomalee high road and the large bridge (*d*), a mile north-east of "Vijayaráma" :—

*April 19, 1891.*—Having arranged with Messrs. H. C. P. Bell (Archæological Commissioner) and J. B. M. Ridout (Acting Chief Surveyor), we started in the morning to walk down the bed of the Malwatu-oya from the modern wooden bridge on the Mihintalé road, to inspect the ancient stone bridges and have them fixed on the plan. They will be valuable as showing where the ancient roads went, which have hitherto been unidentified. We found four bridges on the way between the present Puttalam-Trincomalee road and the great stone bridge, a mile below the Paṅkuliya ruins. These were known of but not "fixed."

We passed the ruins at Paṅkuliya, which I visited and briefly described in 1887, and which I presume to be secular [*sic*] and the residence of some great person, king or prince. They are now about to be cleared and examined. About noon we breakfasted at the great stone bridge over the Malwatu-oya; and then heavy rain came on just after Mr. Bell had taken photographs.

Although drenched we went to see the immense stone-paved "causeway" (or whatever it was), which Mr. C. A. Murray is said to have visited.\* Until it is cleared and an examination made on both sides of the river it is impossible to say what its purpose was—whether an anicut for irrigation or great road. I incline to the latter belief. The jointing of the stone floor is wonderful and quite perfect. Walked back to Anurádhapura in the afternoon by a recently-discovered stone bridge [*b*] over some minor stream, which the villagers about call "Yóda-ēla," *viā* Vijayaráma; but it was too wet to make further inspection. About ten miles in all.

The old bridge (*d*), over the Mal-watu-oya—the fifth of Mr. Ievers' note—resembles in construction all these stone bridges of the past in the District.†

From the smaller bridge (*b*) on the "Yóda-ēla" it differed only in the greater height of the piles. It has a similar causeway of longitudinal slabs (thirteen sets), increasing from four to seven in number laterally, for a distance of thirty yards and upwards. After this commences the real bridge which—as far as can be worked out from the ruin and silt of ages—had nineteen spans in all, stretching a distance of 120 ft. Of these spans only the first and second on the left (west) bank stand at all perfect; the three next can be traced by some of the upright monoliths; between the fifth and the nineteenth all has been swept away by torrents, or swallowed by river sand, save here and there a casual stump or fallen beam and slab. These formed the nucleus of the present sand-covered bank in mid-stream, where a huge *kumbuk* tree has grown up.

The rows of three wedge-split and tenoned uprights are planted 9 ft. apart in the river bed, and were capped by horizontal cross beams (10 ft. by 1 ft. 6 in. by 10 in.), which overhung them on either side by 6 in.

The pavement of the bridge was 10 ft. in breadth, and made up of five or six slabs laid evenly and end-on, spanning the interspaces (5 ft. 7 in.) between the crossbeams. The height of the bridge at the second row of piles is even now 10 ft. 6 in. Beyond the nineteenth span are eight more. Their short piers, and a slab-paved causeway beyond, show that allowance was made for floods. From end to end, causeways and bridge ran some 94 yards.

### "Kiribat-kēta-pálama."

"The immense stone-paved causeway" alluded to by Mr. Ievers lies 200 yards or more east of the old bridge (*d*) on the Mal-watu-oya. Owing to the irregularly shaped, yet closely set and level, stones which form its pavement, the natives call it "*Kiribat-kēta-pálama*," the "milk-rice-lump bridge."‡

Since the necessarily hurried visit to it made in April 19 last I have re-visited and thoroughly examined this structure. It proves to be a *gal-pennuma* ("stone leap") intended to relieve the pressure in an artificial *ēla* or channel, the bed of which has been followed for half a mile up to its intake from the Mal-watu-oya, and down stream for over two miles, past two small stone bridges, and beyond the junction with the *wán-ēla* (spill-water) of a fine abandoned tank known as Kóppá-kulama. At this point it loses itself in the jungle-covered *vel-yáya*, or field-tract, of that tank, and has yet to be tried for further north. The water, which passed over the "*Kiribat-kēta-pálama*," found its way back into the Mal-watu-oya, some way below the ancient bridge (*d*) above described.

The *gal-pennuma* was over 150 yards long. Some 40 yards of the north end is rock: the laid stone portion from the rock to the wing wall of rubble (still existing) measures 378 ft. and averages 18 ft. in breadth. The ground on either side is now within 3 to 4 ft. from the top, and only three courses (each 1 ft. 6 in. nearly) can be seen.

Twenty yards from the termination the spill floor is broken up on the outer side for 20 ft. or so: except for this the entire pavement is in perfect order; but a score of trees have taken root in it. The skill displayed in fitting together these stones of all shapes smoothly, and without mortar, is strikingly remarkable.

### EXCAVATIONS.

#### Abhayagiriya Ruins.

##### SECTION I.

#### *Pilama-gé No. 1.*

By temporarily discontinuing exploration in the jungle surrounding Anurádhapura during the monsoon months, I was able to employ an additional gang of Tamils in excavating the building near the Abhayagiriya Dágaba and "Buddhist-Railing Site," which had been left unfinished in August.

Resuming at the steps on the east, a trench was carried along the south and west faces to meet the line of the north porch. The porch was then shown to be 22 ft. wide by 19 ft. 8 in. from front to back, with a beautifully moulded basement of gneiss 3 ft. 8 in. in height. Two only of the original six steps remain. The large moonstone of quartz is too worn for its carvings to be traced. Twelve pillars (8 in. square), grouped three and three at each corner, held the roof. The lines of moulding present a noticeable divergence from the usual design. Upon the

\* Acting Government Agent in 1890. Mr. Murray's Diary cannot be found; and he has lost his rough notes.

† Plate XXIV.

‡ "*Kiribat Vehera*"—doubtless a corruption of "*Kiri Vehera*" ("the milk-white dágaba")—may not improbably have acquired its present inappropriate name from the not distant "*Kiribat-kēta-pálama*."



rectangular socle (4 in.) is a semi-elliptical plinth in lieu of the ordinary ogee; above the plinth and its upper fillet the block is 1 ft. 5 in. in depth. This is topped by a *cyma reversa* and vertical cornice. Some six inches back from the platform's edge was laid the plinth of the porch wall—a "bull-nose," with astragals resting on a twice-stepped socle.

The portico runs into the main building, which covered a space of 75 ft. 6 in. square.\* Within this stood the little recessed "image-house," partially described in my Fourth Report.

That description will be better understood from the drawings now given.†

The subsequent discovery here and there outside of three-fourths of a chastely carved stone plinth  $7\frac{1}{2}$  in. in height by  $10\frac{1}{4}$  in. broad, fitted with sockets, renders it practically certain that the image was enshrined beneath an open wood-pillared canopy, roofed with tiles.

The low plinth consisted of eleven—possibly twelve—lengths; three (or four, if one stood opposite the steps) 4 ft. 4 in. each; four, 2 ft. 7 in.; four, 1 ft. 9 in., so arranged as to form a cross of short equal arms, measuring 9 ft. 6 in. each way.

This would leave the wooden pillars grouped in threes at the four corners (as shown in Plate III.); thus conforming to the recessed outline of the basement upon which the canopy stood.

The water leaf ornamentation of the platform torus is reproduced on the cyma mouldings of the plinth above. The pillars were tenoned into square ( $2\frac{1}{4}$  in.) mortices at the centre of bosses  $9\frac{1}{2}$  in. in diameter, raised  $2\frac{3}{4}$  in., and representing full-blown lotus flowers.

The *padma* moulded basement of this little shrine must originally have been 3 ft. 4 in. in height, if the restoration as shown in Plate IV. is correct. The quaint balustrades formed of reversed *makaras* stood out from the platform 3 ft. to allow of four steps 3 ft. 4 in. wide, with a semi-circular "moonstone" (1 ft. 8 in.) at the bottom.

Around this inner shrine are ranged three sets of columns—60 in all, and all originally of quartz—near it 12 (first and fourth rows, 4 each; intermediate rows only 2), then 20, and finally an outermost square of 28. The ground slabs uniting the middle range of columns may have been the socle of a brick wall or half wall. The space between this wall and the outer line of pillars which were built into the exterior wall (2 ft. thick), flush with its inner face, would in that case have been used as a corridor 8 ft. 3 in. in width. The shrine itself lay 6 ft. back from the exact middle of the building, a position which would make it easier of access from the side entrances (east and west) to the main building.

The whole site was raised 3 ft. 3 in. above the ground, and was revetted by a simple bold moulding of quartz slabs; as at the portico, partly rounded plinth, straight but thin (4 in.) blocks and plain slightly projecting coping formed by the outer slabs of a gangway which extended inwards 4 ft. 9 in. as far as the enclosing wall. There were three staircases of 6 steps, east, south, and west, in addition to the chief entrance through the porch on the north. These stairs are exceptionally wide, 14 ft. 6 in. between the balustrades, and each had a fluted and embossed highest step similar to that unearthed at the "Buddhist-Railing Site." Each set of steps had a "moonstone" at its foot, with low helix-finished balustrades and figured guardstones, all of quartz. So little remains of these accessories, and so weathered are they, that their surface ornamentation cannot be safely determined. The "moonstones" show faintly concentric lines; on the terminal stones (all broken off short), the feet of the guards can be seen, and no more. Of the quartz revetment of the main building the entire plinth is *in situ*; on the south-east, south and south-west sides alone are there any block slabs left; of the coping nothing remains except at the south and south-west.

Plate II. gives front and side elevations, and a longitudinal section of the whole building.

During excavations a large quantity of nails and bolts, &c., of iron were dug up. Some of these are figured on Plate V.

Of far more interest was the discovery of some flakes of mica adhering to one of the fallen inner pillars, when it was exhumed. This suggests that all the innermost columns at least were faced with this effective form of veneer.

The accompanying ground plan (Plate I.) explains the grouping of the pillars and the relative position of the inner shrine, front portico, and side and back stairways.

We have no inscription to help us in determining the name and age of this fine building. In the day of its glory it must have presented a magnificent appearance exteriorly, with its milk-white basement and stairs of quartz glittering in the sunlight; whilst within, after dark, the chaste beauty of the carving at the shrine would be immeasurably enhanced by lights coruscating from columns mica-cased.

#### "Vijayarama" Monastery.

Excavations at this site virtually ceased with the close of the year.

Some final finishing off had still to be done between October and December, so as to leave the Monastery laid bare to view as fully as practicable, and offer fair opportunity for detailed examination at any time. For this end the jungle on all sides was cut back square—the area cleared now covering nearly 20 acres—and all the remaining buildings connected with the Monastery (as far as they could be traced) excavated.

Three or four of the surrounding "annexes" (*parivenas*) were thus dealt with, as well as the outhouses, (*y*), (*z*), (*aa*), (*bb*), and (*cc*), the enclosing wall (82 ft. by 58 ft.) of some building which once stood between Vihâres No. 1 and No. 2, and the mounds on the west and south-east. These last yielded nothing.

#### *Parivenas.*

The completion of the excavation of the whole ten residences—*s* and *v* having subsequently been converted into two or three minor buildings, traces of which exist—has added little to the knowledge gained at first.

The corner "annexes" may have ranked highest, as on their guard stones alone are to be found dwarfs (single) attending the Nâga *doratu-pâlayas*. In some (as also in Vihâre No. 3) to the right of the threshold there is a small stone hollowed round, perhaps for washing the feet on entering.

\* Plate I.

† Plates III., IV., IVA.

‡ Fifth Report, p. 3 (ii.).



Adjoining (*q*) on the north-east was some undefined outhouse, probably a privy; for ruins (*aa*), (*bb*), the diminutive steps with balustrades and terminals combined, and the cross-shaped *mūtra-gal* (two) appertaining to (*n*), leave no doubt of the close proximity to these *parivenas* of such requisites.

### Buildings Y, Z.\*

Of the former (*y*) which lies north of the *pansala* (*a*), it is only possible to say that there are at present eight stone piers in a row stretching 33 ft. north and south, with two other piers opposite the centre of the line, at 10 ft. 6 in. distance. If the six stones required to balance those of the other row once stood in place†, the sixteen may have supported a grain-store. Native *atu*, or granaries, to this day often rest on such parallel stone supports.

The other ruined building (*z*) is situated across the moat west of "annexe" (*q*). Like *y*, it has two parallel rows of short, if stouter, stone posts (twelve in all) built into a low brick wall 2 ft. thick, enclosing an oblong space, 19 ft. 6 in. by 8 ft., which is roughly paved. The back (west) wall is made of rubble masonry with a little brick, but the side and front walls (2 ft. 6 in. present height) are better built up from a stone plinth. At the centre of the paved floor and 2 ft. above it occur two small flags laid on earth and tile *débris* and a plain volute balustrade. There are also noticeable shallow grooves in the tops of some of the stone piers. All these indications point to the building being a *kesakiliya* (privy) of two rooms with raised plank floors, entered right and left from the flagstone steps.

Enclosing (*z*) on the north and east was a wall of rough stone, forming a compound 28 ft. 6 in. by 25 ft.

On the south side of this wall, about a fathom from the front wall of (*z*), are to be seen two small guardstones facing north, evidently the entrance to some smaller room.

### Buildings AA, BB, CC‡

The first (*aa*) appears to have been a single-room structure entered by two steps on the south and almost square (19 ft. by 18 ft.). It shows eight pillars towards the front, of which six stood in the walls. There are signs of a "back-yard" (31 ft. by 15 ft.), as shown, but both the exact plan and purpose of the buildings must remain in doubt.

The second building (*bb*) speaks for itself, as a privy of the design already figured in Plate III. of my Fifth Report. The *mūtra-gala* is missing. The entrance was on the west.

The insignificant square (9 ft.) of stones (*cc*) between the east porch and Viharé No. 3 furnished a surprise. On removing the surface earth the neck of an ovoid chatty was disclosed. This was found to be bottomless, and to rest inside a second chatty slightly larger. Further digging revealed a third chatty. Below this again were three more, making six in all,—each a little bigger than the one above, and all but the lowest (which is rounder than the rest), bottomless. Their presence within the sacred quadrangle militate against the otherwise natural assumption that these chatties formed the cess-pit of a *cabinet d'aisance*.§ Perhaps they were put to cleaner use as a simple dust-bin.¶ A scale drawing of the six chatties, as they were found fitting into one another, is given in Plate XIII. a.¶

### Mouldings, &c.

In Plates VIII., IX., X., are shown mouldings and part sections of all the main buildings of the "Vijayārāma" Monastery, as well as of the enclosing wall, inner *prākāraya*, pedestal of the bull, and *āsana* of the images in Viharé No. 1.

The complete disappearance of the upper mouldings of brick basements must leave their reproduction open to some doubt; but it is almost certain that they followed the lines of the moulded stonework of the Dāgaba platform and "Hall" revetment. As will be seen by referring to Plates VIII., X., the stouter walls were backed with rubble.

Sections have been added to show the manner of setting the pillars of these one-storied buildings. They seem to have been sunk three to four feet, and usually made to rest on one or to two horizontal stones.

### Sculptures, &c.

*Pillar*.—The pillar shown in Plate XI. is one of three (probably four originally) found only at the north porch. At 3 ft. 10 in. from the ground the square (1 ft.) base changes to octagonal (each side 5 in.) for 2 ft. 3 in. and thence into the round (8 in. diameter) for a further 10 in. These pillars give the idea of being intended for lamp-posts.

"*Yantra-gal*."—The other drawing of Plate XI. exhibits one of the two square "mystic stones" with twenty-five partitions found at Viháres No. 2 and No. 3. Met with not unfrequently at other ruins both in Anurādhapura and elsewhere, and popularly styled "*yógi*-stones," these "*yantra-gal*" have hitherto been assumed to have served as *kasinas* for ascetic meditation.\*\*

The headless sedent and standing Buddhas at Viharé No. 1, and the half of a lotus pedestal of an erect image, from Viharé No. 3 are drawn to scale on Plate XII. All these are of quartzite limestone.

*Chatties; Bricks*. (Plate XIII).—A description of (*a*) has been given above. The chatty (*d*) with lid was dug out at the south-east corner of the basement of Viharé No. 3, and contained nothing but earth. Of the rest, (*c*) and (*g*) are samples of the ordinary tiles and bricks used for the "Vijayārāma" buildings; (*f*) a segmental brick of the Dāgaba bell. Two tiny quartz "rollers" (*b*) with flattened ends were unearthed at the Dāgaba. Possibly they may be votive *lingams*. Opposite are shown some of the clay saucers (*e*) found in the brick cellars of the porches.††

\* Plate VI.

† In Plate VI. they have been inserted doubtfully.

‡ Plate VII.

§ Cf. Mr. S. M. Burrows "Report on Archaeological Work." (Sessional Paper X., 1886), page 4, line 42.

¶ A semi-circular lump of iron slag lay at the bottom of the lowest chatty.

¶ The gradation in size runs from 11 in. by 11½ to 1 ft. 10 in. by 1 ft. 6 in.

\*\* See Appendix A. where the subject is more fully treated.

†† Chatty (*d*) 11½ in. by 10½ (lid 5¼ in. by 3½); tiles (*c*) 1 ft. by 5½ in. (broader end); 10½ in. by 4½ in.; 10 in. by 4½ in.; bricks (*f*) 8½ in. by 3 in. by 1½ in.; (*g*) 12¾ in. by 7 in. by 1¾; 9 in. sq. by 2½ in.; clay saucers (*e*) 6 in. by 2 in.; 4 in. by 1½ in.; 3½ in. by 1 in.; rollers (*b*) 6 in. by 3 in.



*Tools.*—Reference was made in a previous Report to a “find” of tools, &c., at the Paṅsala (b). These are illustrated on Plate XIV. Figures 2, 9 are arrow and spear heads; 3 a *ketta*; 4 a sickle; 5 and 6 rings; 8 a chisel (?); 11 and 12 iron lamps, shaped like *bó* leaves; 1, 13 perhaps the handle of a *giraya* (arecanut cutter), and a *hiramaṇaya* (cocoanut scraper), respectively: 7 and 10 undetermined.

*Nails, &c.*—An assortment of nails, bolts, nuts, &c., (mostly iron) is shown in Plate XV.

[In 1892 the whole of the buildings at “Vijayaráma” were trenched through to some 5 ft. depth below the ground level outside the basements.

At each of Viháres No. 1 and No. 3, and at the “Hall,” a small brick cella was discovered similar to those unearthed at the four porches. All these chambers were sunk at or near the centre of the building, and in a line with the entrance.

That of Viháre No. 1 had collapsed (whether from age or from having been dug into previously), and was empty. It was placed in the middle of the building, and about 3 ft. under the floor.

The cella at Viháre No. 3 (also exactly in the middle of the shrine and also 3 ft. down) was built of a single thickness of bricks, and measured a square of 1 ft. 9 in., less 3 in. for height. A rough stone slab (2 ft. 6 in. by 2 ft. 3 in. by 9 in.) covered the mouth. Within the chamber were three small clay saucers ( $3\frac{3}{4}$  in. diameter) around a larger saucer (11½ in. diameter), which contained some bone chips and a very thin silver plate.

The trench run longitudinally through the raised floor of the “Hall,” first struck part of the plinth of a wall—a single course of rubble—half way between the front and back of the building and at a depth of 4 ft. A little behind the line of stones was found a brick-faced cella like that of Viháre No. 3, but rather smaller (1 ft. by 10½ in.). As there was no stone cover, and the chamber held nothing, it had probably been opened previously.

The trenches at other buildings proved barren.]

### Pankuliya.

During the remainder of the year from October the excavations carried out at the Pankuliya ruins comprised:—

- (i.) Following up the plinth of the wall encircling Viháre No. 2;
- (ii.) Completion of ruin No. 3;\*
- (iii.) Commencement of digging the ruins lining the river (east) face of the quadrangle at its south-east corner.

The heavy downpour of an unusually wet monsoon, by flooding the trenches for days together, impeded work seriously.

### Viháre No. 2.†

This viháre, exactly as at “Vijayaráma,” was found to have premises attached, and to be enclosed by a wall built to suit the recessed lines of the building within it. The whole length of this wall, north and south, extends to 93 ft., with a maximum breadth of 53 ft., but on the south it narrows into three sides of a square about 40 ft. each way.

The lowest course of the wall was a double row of stone slabs dressed exteriorly, 2 ft. wide, with brick filling: above, the wall would have been of laid bricks. On the inside runs down the sides, and along the back, a low brick-built estrade (1 ft. 8 in. in breadth), which may have been utilized for lights on *póya* days.

Besides the ample open area in front, a walk of nearly 8 ft. breadth was left round the viháre.

The only entrance is from the south, and the doorway, 4 ft. 6 in. in width, must have been very substantially built, judging from the massy foundation of the brick piers on either side (4 ft. 9 in. by 4 ft.). Close to the plain “moonstone” step on the right is a roughly squared stone, in which is cut an oval basin, 1 ft. deep.

This *adhohana-gala* was probably intended for washing the feet before entering the premises. Between it and the doorway there is a circular stone, flat and smooth on the top. Further forward, and 8 ft. apart, two stone sockets, half square, half octagonal, may have held wooden lamp-posts.

### Steps.‡

The southern or main steps into the viháre should be noticed in detail.

Seven feet in width between balustrades, they project—as do all these stairs—beyond the portico nearly 4 ft. to the outer-face of the guardstones, or to the limit of the “moonstone” over 7 ft. Directly behind the third or highest step (which is double the width of the other two) is the door-sill, morticed for jambs that have disappeared; and, beyond, an inner threshold stone, 3 ft. broad, fringed with tiny moulding. The balustrades are not well finished. The feathery tails of the *makaras* immediately join their heads; their talons, which are very short, rest (outside) on pilasters with spreading capitals; the roll from their mouths terminate in volutes somewhat flattened out. The *doraṭu-pála* terminal stones are comparatively small (2 ft. 3 in. by 1 ft. 4 in.), and share the rather commonplace workmanship of the wings. The figures of the *Nágas* (five-hooded) are stiffly posed, like those at the “Vijayaráma” annexes.

Each stone has a single *gana* (dwarf) at the inner bottom corner. These little creatures, in their “fool’s caps,” reach, though standing, only to the *Nága*’s waists. On the outer edge of the stones are bulls couchant upon broad pilasters.

The execution of the “moonstone” goes far, however, to redeem the mediocrity of balustrade and terminal.

\* In future styled “Vihára No. 3,” to correspond with the “Vijayaráma” grouping.

† Plate XVI.

‡ Plate XVIIA. Regarding the Tamil inscription on the riser of the top step, see Appendix E.



At the middle is the customary conventionalised lotus flower, full-blown, with plain centre; then two narrow fillets, the first with foliage ornament, the other lined; beyond these a band of flowing arabesque pattern; outside this again, between plain thin fillets, a broadish band (except for arabesque strips at the end) of fauna carving—a procession of eight elephants and horses (four of each) passing listlessly from left to right, so arranged that horses occupy the corners and two elephants the centre.

The omission of the other two animals, lion and bull, occurring almost invariably on this type of “moonstone” at Anurádhapura, cannot but have some special signification. Perchance it may mean—the position of the two flights of steps into the vihára falls in with the theory\*—that the chief approaches to the Paṅkuliya establishment were from the Jetavanaráma monasteries on the south and from Mihintalé and the Puliyan-kuḷama *saṅgháramá* across the river eastwards, the horse and elephant, typifying these points of the compass.†

#### Finds.

Several “finds” of exceptional interest were made whilst this viháre was under excavation.

(i.) Two small bronze feet—the right slightly larger than the other.‡ Both feet are well formed and appear to have been gilt. In each the great toe is turned upward, and the others bent down a little. The feet are broken off at the ankle, on which are shown anklets of tinkling bells. The break reveals a central iron rod, by which the feet and legs of the images may have been clamped to the body. The right foot was found at the south-west corner of the inner shrine; the left at the north-east corresponding corner. No other portions of the bodies were discovered. The feet betoken vigorous action, such as dancing, congenial to Hindú cultus; and their presence in a Buddhist shrine is difficult of explanation at present. Some light may possibly be forthcoming as excavations proceed at these ruins.

(ii.) Within the viháre were also unearthed a few small images.

(a) Two (in chalk) of the Buddha in the *dhyána mudrá*—one seated on the coils of the *Nāga* king Muchilinda, headless, and much worn.§

(b) A terracotta cast of a squatting *gana* ( $4\frac{3}{4}$  in. high), and another  $8\frac{3}{4}$  in. (headless) of a naked (? *Jain*) ascetic seated cross-legged.¶ All these tiny figures were evidently offerings made to the large Buddha. The custom survives, but metal, wood, or ivory have long superseded stone and brick in the “make” of these votive *piḷima*.

(iii.) To light on one of the veritable eyes—the left—of the ancient stone image of the Buddha was a unique stroke of luck.¶ The “eyeball”, so to speak, less pupil, was first found. Working on cautiously the following day we were fortunate enough to pick out from the *débris* the pupil itself. The eye is beautifully cut from transparent crystal, highly polished and slightly curved to fit the eye socket, with a central depression to take the pupil. The whole eye measures  $2\frac{7}{8}$  in. horizontally by  $1\frac{1}{8}$  in. at its widest part, and is nearly  $\frac{1}{4}$  in. thick. The pupil, a thin circular chip of crystal, was stained dark blue.

(iv.) Hardly less unexpected than the discovery of this eye was the subsequent unearthing of two portions of a broad silver belt inlaid with spurious jewels, emeralds and rubies, each, if genuine, worth “a king’s ransom.”\*\*\* The false gems are arranged in three parallel rows between a flimsy setting of silver, open only on one face. Bordering the “jewels” is a neat silver beading of twisted cord pattern. Each socket measures about  $\frac{1}{2}$  in. by  $\frac{3}{8}$  in. The largest piece of the belt once contained twenty-one “gems,” the smaller eighteen. Twenty-six gems still remained fixed, though in process of cleaning some have since come away, confirming beyond question the absolute tawdriness, according to present-day estimation, of these fancied priceless ornaments.

The emeralds are pieces of a thin green glass of rather a deep hue; these were laid upon a hard white paste to heighten their colour. For the would-be rubies resort was had to a red pigment, with which the bottom of the socket was coloured, pieces of white crystal of the required size being then inserted. Apparently the pseudo “precious stones” were set in no particular order, two or three emeralds coming together, or *vice versa*.

The entire ornament was, we may suppose, offered at the altar of the Buddha by some prince or wealthy minister, not conscious mayhap of the “pious fraud” thereby committed.

The last two “finds” cannot but still further confirm Western opinion as to the Oriental exaggeration—to use the mildest term—of the *Mahāwansa*, and the like fulsome chronicles. Gem-cut eyes of untold value, which more than one devout ruler is related to have fitted to these images of the Buddha, melt into crystal; the jewels of necklace or waist-belt prove but common glass!

(v.) A tiny *bó-pata* of the thinnest gold-leaf, found near the belt fragments, was another offering of slight intrinsic value.††

#### Viháre No. 3.‡‡

This building (approximating in its relative position as regards Viháre No. 2 and the Dágaba so closely to the “Vijayaráma” arrangement, as to justify the same numbering), is a shrine of the now well-known type—oblong with a single flight of steps on the front. The basement moulding, hardly discernible, was of the almost universal design, and about 3 ft. in height. Its exterior measurements give 35 ft. east and west by 27 ft. down the sides. The entrance, by four steps (5 ft. 4 in. wide), faces south.

The roof beams were supported on sixteen pillars, 7 ft. 8 in. in height, and united to the brick walls except on their inside face, but grouped differently to the order observed in the majority of such viháres. From front to back are three rows; that in the middle of four pillars (two free standing), the others with six, the innermost two being placed close to the penultimate pillars, probably to strengthen the wall at these points, and help to better bear up the roof. The

\* Opposed to this conjecture is the omission of the *lion* from one of the “moonstones” now below one staircase at the “*Uḷamaḷuwa*” in Anurádhapura, the entrance to which is from the north.

† See Sixth Report, Appendix B.

‡ Plate XVII.

§ Plate XIX.

|| Plate XX.

¶ Plate XVIII.

\*\* Plate XVIII., 3, 4.

†† Plate XVIII., 2.

‡‡ Plates XXI., XXII.



inner columns of each line are squared to 8 in., or  $1\frac{1}{2}$  in. less than the rest. The greatest interspaces were left between the two middle pillars, 10 ft. 8 in. and the first and second rows, which are 9 ft. 8 in. apart as compared with but 6 ft. 6 in. for those at the back.

The floor was paved with bricks of fair size (1 ft. 2 in. by 7 in. by 3 in.). At the north-west corner of the viharé, within, is the customary small stone-flagged chamber (3 ft. 8 in. by 3), of which the true purpose has yet to be proved.

Two slender (7-in.) pillars held a portico roof above the steps, which start from a "moonstone" of simple pattern—a central band of lotus petals on a plain ground. Each riser of the steps is occupied by three crouching *ganās* between tiny pilasters, and bordered above and below with fancy string-courses—here not uniform, the upper being cut in a "cobra-leaf" pattern, the lower in the more usual water-leaf design. The guardian stones (3 ft. by 1 ft. 7 in.) have the usual *Nāga doraṭu-pālayas*, seven-hooded, grasping a lotus stalk in one hand and holding a flower vase in the other. The single dwarf attendant (6 in. high) on each is represented hatless: the bull-figured off-sets are like those at Viharé No. 2.

The *makara* balustrades also conform to those of Viharé No. 2; but show a bolder volute at the ends of the scrolls which issue from the crocodiles' jaws.

The only articles unearthed here were some iron nails and hinges and a small saucer lamp of clay.

¶ The two following buildings, Viharés No. 1 and No. 4, were not excavated until 1892. It is convenient, however, to advance their description to the present Report, so as to connect them more closely with Viharés Nos. 2 and 3.

#### *Viharé No. 4.\**

There is no existing ruin corresponding with this building (No. 4 of the rough Plan given in the Fifth Report) at "Vijayaráma."†

So little of the wall line is left that even the position of the entrance is uncertain. It may be presumed that the doorway was in the longer frontage and on the centre of the east wall, from two corollaries: first, the widest intercolumniation occurs here; secondly, built on to the west wall, within the building and directly facing the supposed entrance, there was exposed some solid brickwork, the likely foundation of the *āsanaya* of the chief image of the shrine.

The building was, therefore, in all probability another viharé; and undoubtedly, as the beautifully squared columns testify, no mean one. The whole number of pillars of what may be called the principal *naos* measuring 27 ft. sq., was sixteen (the four at the angles larger than the rest), and three-fourths of these were built into the walls flush.

Attached to the main room on the south was a wing running the full depth of the viharé east to west, but only 4 ft. 9 in. broad, inside measurement. Here again the position of the doorway leading from one room to the other has been presumed.

This extension is sufficiently unusual in itself to differentiate this Viharé from others; but a smaller room about 8 ft. square thrown out—and not centrally—still further to the south beyond the wing with (in this instance) clear signs of a doorway inwards, positively marks it as of a quite distinct type.

Within the annexe beyond the south wing and below floor level were laid bare two stones, the one 4 ft. 7 in. in length and the other 1 ft. 7 in., and both broad. Both stones are very slightly incised like shallow rectangular troughs. On being more closely examined and fitted together, it became evident that there must have been a third stone exactly similar to the second, and that the three were once arranged so as to form a cross short armed each way.

In addition to these stones two smaller ones, square, also with a very shallow depressed cross of the identical shape, were found lying near. As to the use or signification of these stones no clue exists. Possibly we have here another form of "*yantra-gala*" deposited beneath an image or relic that occupied this strangely placed chamber; but further light on the point is needed.

#### *Viharé No. 1.‡*

This building is marked No. 5 on the Plan of the Fifth Report. It occupies the position of "Viharé No. 1," within the "Vijayaráma" quadrangle, and is clearly constructed on very much the same plan.

There are the same four cardinal entrances—or were at one time—and directly opposite each the *āsanaya* of a seated image, arranged in cruciform fashion, projecting from an inner wall line, four-square like the building. The viharé was erected on sixteen pillars of varied size, some rough and some dressed, of which ten are still standing. The pillars, averaging 7 ft. 6 in. in height by 10 in., stand on a low brick basement 35 ft. square, free of moulding, and are arranged in parallel rows, four deep; the intercolumniation being 7 ft. 6 in. between the first and second alignment each way, and 12 ft. 6 in. down the centre. The outer twelve pillars were built half into the walls, which were 2 ft. 6 in. thick.

The shrine had originally four doorways reached by flights of steps, all low. The first on the east, fronting the Dágaba, has three steps 5 ft. 8 in. wide, unassuming curled balustrade with bevelled edges, and terminal stones resembling reversed shields (1 ft. 8 in. by 12 in.) Uniting these is the usual semi-circular stone, quite plain in this case, and 2 ft. 11 in. radius. The two smoothed pillars, 8 ft. 6 in. high by 8 in. square, on either side of the steps, probably supported a small portico in front of the entrance.§ Near it is a flat circular stone, 1 ft. 10 in. in diameter. The mortice slits for the jambs, in the landing flag, and the holes of the sill for the door pivots, clear.

The north entrance resembles that on the east just described, and the southern entrance|| doubtless was once similar.

\* Plate XXXVIII. † But see Sixth Report, p. 5, line 14 ff; and ante p. 4 line 66. ‡ Plates XXXIX., XL.

§ The east face of the pillar to the right (north) of the steps bears a short inscription of seven lines in old Tamil character. See Appendix E.

|| It has a single line Tamil inscription cut on the vertical side of its sill.



The west doorway was perhaps less important than the others. At any rate at some subsequent period it has been bricked up outside the portico pillars, and raised to the level of the floor inside the viharé—thus forming a recess (15 ft. by 4 ft.) for extra images.

The interior area of the viharé was occupied at the centre by an inner room 10 ft. square, walled all round,—except on the south-east side, where alone it was entered—the exterior angles of the wall running into the four middle pillars of the building. This *sanctum* must have held the most honoured image, or other chief object of worship.

Outside the central room there was a passage for circumbulation about 5 ft. in breadth. Here ranged on the several *āsana* (seats) and pedestals with their backs to the wall would be figures of Buddhas, seated or erect. The circular lines of the brickwork of the smaller projections left and right against the west wall are nearly conclusive of two standing images having flanked the middle *āsanaya*. On the other hand, attached to the east wall was a second seat for an *ot-piḷimayak* (sedent figure). There would seem to have been but the one large *āsanaya*—to complete the set of four, each 4 ft. 6 in. by 2 ft. 6 in.—at the middle of the north and south walls. But a couple of *śri-patula* offering slabs, near the north *āsanaya*, may explain an omission, which seems further compensated by the addition of two diagonally placed *āsana* at the north-west and south-west corners.

The devout on entering the viharé at any of its outer doorways would first make the *pradakshinā* circuit worshipping the images lining the exterior walls of the cella: finally they would pass into the *adytum* to offer to the more hallowed images or sacred relics, &c., through a narrow doorway only 2 ft. 2 in. wide. Its sill is still in position, as is the plain “moonstone,” the only other step, and two diminutive balustrades (each 1 ft. 2 in. by 12 in. by 5½ in.) and terminals in one.

The floor of the viharé has throughout a pavement of good bricks, each 12 in. by 7½ in. by 2 in.

The tiles (*peti-ulu*) found here are flat, and vary in shape and size. Some are 3½ in. broad and 9 to 10 in. long, with one end pointed; others are wedge-shaped, increasing in width towards the point.]

#### CIRCUIT WORK.

During September and October a lengthy tour on foot was undertaken in the northern and north-eastern divisions of the North-Central Province. Starting on September 5, I was able to explore in five Kóralés—Kanadara, Uddiyan-kuḷam, Mahá-potána, Kalpé, and Kuñchuttu—until continuous rain and temporary illness forced me to return to Anurádhapura on October 25.

Mr. Wickremasinghe, my Assistant, rendered me—particularly towards the close of the trip—invaluable aid, which I desire to specially acknowledge.

An account of the places visited in our seven weeks' wandering, is appended.

A fortnight was spent in examining the ruins at, and near, Padaviya-veva, as far north as Buddhanné-hela close to the boundary.

A considerable number of inscriptions not hitherto known have been copied and, where possible, photographed.

The routes of the three circuits completed by the Archæological Survey during 1890–91 can be followed on the map I have prepared.\*

#### EPIGRAPHY.

Until estampages are obtained, and the numerous inscriptions of the North-Central and neighbouring Provinces collated and thoroughly edited in an *Epigraphia Zeylanica* worthy the name, it will only be possible to offer, in most cases, *provisional* texts and translations.

The inscriptions—over seventy in all—examined in the course of the autumn circuit of 1891 are tabulated below. In Appendix E will be found transcripts of their texts (Tamil inscriptions excluded)† made by myself from “eye-copies” and photographs; together with *tentative* renderings into English. For the latter B. Gunasékara, Mudaliyár, Chief Sinhalese Translator to Government, and Mr. D. M. de Z. Wickremasinghe, are mainly responsible.

The examination of these inscriptions has resulted in a distinct advance towards definitely reconciling the nomenclature, applied to sovereigns, ministers, &c., in the Páli and Sinhalese chronicles of Ceylon, with that of lithic records dating from their time.

Dr. Müller's identification of the king “*Siri Naka*” with Mahá Séna is confirmed; that of one “*Malu Tisa*” at least with Kanittha Tisa, strengthened. Further, by the correction of errors which led both Drs. Goldschmidt and Müller to fix on Káśyapa V., instead of Séna II., as father of Dápuḷu V., and the latter, rather than Káśyapa V., as father of Mahindu IV., fresh chronological starting points have been gained.

The Vilé-veva rock inscription of Gaja Báhu I. furnishes an interesting confirmation of the *Maháwaṇsa* reference to the piety of that king's mother, Queen Mahámattá; whilst the Padaviya (Mora-goda) pillar establishes the true relationship of Udaya I. to his successor Káśyapa IV., as brother, not uncle—a point left in doubt by the alternative reading of the Páli text of the same historical record.

\* No good map of the North-Central Province, as a whole, exists. By obtaining from the several Árachchies careful lists of all villages (inhabited and abandoned) within their respective tulānas, as well as of those immediately over the boundary in adjoining divisions, and collating with Government maps and gazetteers, I am endeavouring to draw up a map, in connection with the district work of the Archæological Survey, which aims at some approach to a practically serviceable route-plan of the Province.

† Dr. E. Hultzsch, Epigraphist to the Madras Government, has kindly consented to deal with all Tamil inscriptions forwarded to him from Ceylon.



## Inscriptions.

No.	Kóralé	Tulána.	Village.	Hill.	Class.	King.	Year.	Month.	Day.
*1	Kanádera	Elvé	Pálu Mëkich-chéwa	—	Rock	Gamani Abaya	—	—	—
2		do.	Ellé-vëwa	—	Pillar slab	Abhá Šalamewan	7th	Nikini	12th, bright
*3		do.	do.	Vehera-gala	Pillar	Abhá Šalamewan	10th	Binara	(?), bright
*†4		do.	Mora-gaha-vela	—	Pillar slab	Dápuļu	—	—	—
*5		do.	—	Tammanne-kanda	Rock	Jaya Báhu	—	—	—
*6		do.	—	do.	do.	—	—	—	—
7		do.	—	do.	do.	Naka	—	—	—
*8		do.	—	do.	do.	Maļu Tisa	7th	Bak	7th, bright
*9		do.	—	Nettük-kanda	Cave	—	—	—	—
10		do.	—	do.	do.	—	—	—	—
11		do.	—	do.	do.	—	—	—	—
12		do.	—	do.	do.	—	—	—	—
*13		do.	—	do.	Rock	—	—	—	—
*14		do.	—	do.	do.	—	—	—	—
*15		do.	—	do.	do.	—	—	—	—
16		do.	—	do.	do.	—	—	—	—
17		do.	—	Debal-gala	Cave	—	—	—	—
18		do.	—	do.	Rock	—	—	—	—
*19		do.	—	do.	do.	Siri Mekavaņa	—	—	—
20		do.	—	do.	do.	Aba	1st	Vak	full moon
						—	Š. [17] 21	—	—
21	Uđdiyan-kulam	Ałutgam	Kahata-gaha-digiliya	—	Slab	Siri Saņg Bo	(?)	(?)	(?)
22	Mahá-potána	Mahá-potána	Bambara-heła	Bambara-heła-kanda	Cave	Abhay	—	—	—
23		do.	do.	do.	do.	—	—	—	—
24		do.	do.	do.	do.	—	—	—	—
25		do.	do.	do.	do.	—	—	—	—
*26		do.	—	Áminichehiya	Rock	—	—	—	—
27		do.	Paņdarellëwa	—	Pillar slab	(?)	(?)	(?)	(?)
28		do.	—	Koťa-kanda	Cave	—	—	—	—
29		do.	—	do.	Rock	(?)	(?)	(?)	(?)
30		Adampaná (South)	Timbiri-vëwa	Vehera-gala	Rock	Siri Naka	(?)	Navan	(?), bright
31		do.	do.	do.	do.	Puvaya Naka	4th	(?)	(?)
32		do.	do.	do.	do.	Mekavaņa Abaya	2nd	Vesak	(?), bright
33		do.	do.	do.	do.	Mekavaņa Abaya	2nd	Vak	14th, bright
34		do.	do.	do.	do.	(?)	(?)	(?)	(?)
35		do.	Diya-titta-vëwa	—	Cave	—	—	—	—
36		do.	do.	—	do.	—	—	—	—
37		Adampaná (North)	Puliyan-kađawala	—	Rock	—	—	—	—
38		do.	Brahmanaya-gama	—	Cave	—	—	—	—
39		do.	do.	—	do.	—	—	—	—
40		do.	do.	—	do.	—	—	—	—
41		do.	do.	—	do.	—	—	—	—
42		do.	do.	—	do.	—	—	—	—
†43		do.	Paraugiyá-wáđiya	—	Pillar slab	—	—	—	—
44		Duťuvë	Kuđá Amba-gas-vëwa	—	Cave	—	—	—	—
45		do.	do.	—	Rock	—	—	—	—
46		do.	do.	—	Pillar	(?)	(?)	(?)	(?)
47		do.	do.	—	do.	(?)	(?)	(?)	(?)
48		do.	Wágollá-kađa	Wagollá-kađa-kanda	Cave	—	—	—	—
49		do.	do.	do.	do.	—	—	—	—
50		do.	Aliyá-kađa	Aliyá-kađa-kanda	Cave	—	—	—	—
51		do.	do.	do.	do.	—	—	—	—
52		do.	Maradan-mađuwa	—	Rock	—	—	—	—
†53		do.	Wahal-kađa	—	Slab	(?)	(?)	(?)	(?)
†54		do.	do.	—	Pillar slab	(?)	(?)	(?)	(?)
55	Kalpé	Pahala Kalpé	Tirappan-kađa-wala	—	Rock	—	—	—	—
56		do.	do.	—	do.	—	—	—	—
57		do.	Vilé-vëwa	—	Rock	Gamani Abaya	—	—	—
58		do.	Vëli-mahá-potána	—	Pillar	(?)	(?)	(?)	(?)
59		do.	Mëda-gama	Mëda-gama-kanda	Cave	—	—	—	—
60		do.	do.	do.	do.	—	—	—	—
61		do.	do.	do.	do.	—	—	—	—

\* Inscriptions mentioned by Dr. Goldschmidt or Müller.

† Tamil inscriptions.



Inscriptions.

No.	Kóralé.	Tulána.	Village.	Hill.	Class.	King.	Year.	Month.	Day.
62	Kuñchutṭu	Kuñchutṭu (East)	Rambéwa	—	Pillar	Abhá Salamewan	1st	Il	middle
63		do.	Aḷut-halmilléwa	—	Slab	Vahaba	—	—	póya, bright
64		do.	Padaviya	—	Rock	—	—	—	—
65		do.	do.	—	Pillar	Siri Saṅg Bo	—	—	—
						Kasub	16th	Poson	3rd, bright
*66		do.	do.		Pillar Slab	Parákrama Báhu	—	—	—
†67		do.	do.	—	Slab	Rája Rája I	( ? )	( ? )	( ? )
†68		do.	do.		do.	( ? )	( ? )	( ? )	( ? )
†69		do.	do.		do.	( ? )	( ? )	( ? )	( ? )
70		do.	—	Buddhanné- hela-kanda		—	—	—	—
71		do.	—	do.	Rock Pillar	Abhá Salamewan	3rd	Poson	10th, bright
72		Kuñchutṭu (West)	Námbá-kaḍa	—	Pillar	Abhá Salamewan	( ? )	( ? )	( ? )
		do.	Vihára-hal- mil-léwa	—	Cave	—	—	—	—
73									

TOPOGRAPHICAL SURVEY.

During the last three months of the year Mr. T. N. Young was engaged on the survey of the following ruins :—

- (a) The so-called “palaces” bordering the Outer Circular Road and Aripu road.‡
- (b) Ruins near Basawak-kuḷam and Bulán-kuḷam tanks.§
- (c) Ruins near Mirisaveṭiya Dágaba.‡
- (d) Séla Chaitiya Dágaba, and the ancient road (ii) running north to the Mal-watu-oya.||
- (e) Ruins (portion) between the Outer Circular Road and “Vijayaráma” Monastery.¶

Mr. Young has, further, plotted a sixteen-chain plan of all the ruins of Anurádhapura which have been surveyed up to the close of 1891.

This plan (added to the present Report) shows the progress made in the mapping out of the ancient city.

SUMMARY OF PROGRESS : 1890–1891.

A brief summary of the work done by the Archæological Survey in the North-Central Province during the eighteen months from July 1, 1890, to December 31, 1891, appears in the annual “Administration Report” of the Government Agent for those years.

March 22, 1892.

H. C. P. BELL,  
Archæological Commissioner.

\* Inscriptions mentioned by Dr. Goldschmidt or Müller.

† Second Report (Sessional Paper L., 1890), p. 1.

‡ Fifth Report (Sessional Paper X., 1893), p. 3.

† Tamil Inscriptions.

§ *Id.*, p. 2.

¶ Fourth, Fifth, Sixth, Seventh Reports, p. 1.



## APPENDIX A.

## “YANTRA-GAL.”

The curious error by which these “mystic stones” have come to be popularly termed “*vidarṣana-gal*,” or “meditation stones”<sup>\*</sup> appears to be traceable originally to that foolish reluctance to admit ignorance of the unknown which leads the majority of Buddhist priests to “explain away,” more or less incorrectly, any unusual crux put to them.

Doubtless to such “inspiration” is due the following note in a well-known “Guide Book” † :—

“A little further down the road (Outer Circular), to the right, there is a sedent Buddha, about 5½ ft. high, but very much mutilated; and beyond this, on the same side (at the 3½ milepost), is a square stone with nine square holes in its upper surface at regular intervals.

“There is a similar stone to this, with twenty-five small squares, in the compound of the Government Agent’s residence; a second near the Reading Room and the stone bulls; and a third at the new excavations near the stone canopy.

“These stones were used for purposes of mystic meditation by those priests who wished to attain the highest grade of the priesthood. The square holes being filled with various ingredients, such as sandalwood, sweet oil, &c., the devotee placed himself opposite to it, and continued to gaze at it fixedly hour after hour, until at length a speck of light began to glimmer in the centre of the stone. The speck gradually increased, until at last the gazer was able to see, through its medium, the whole of the underground world, with the various hells and purgatories. He then raised his eyes, and the mysterious glow revealed to his abstracted vision the whole of the upper world, the abodes of the demi-gods, the graduated tiers of heaven, and finally the highest heaven of all, and the glory of Buddha.

“The number of squares with which these stones were furnished had a mystic significance. Thus, the nine squares probably represent the nine ‘gates or apertures of the body,’ viz., nostrils, ears, mouth,” &c.

Mr. Burrows evidently writes under the impression that these unexplained stones served as *kasina-maṇḍalas*, circles employed in the exercise of that wholly-absorbed meditation which should result in *samādhi*, supernatural mental tranquillity, “the chief of the attainments possessed by him who seeks *nirvāṇa*.”

The fact that all these square-holed stones had been found above ground gave some slight colour to the “*yōgi-stone*” theory. This has, however, been effectually disposed of by the recent discovery of the buried and slab-covered “*yantra-gala*” at “Vijayārāma.”

But the error hardly needed so practical an exposure.

“*Maṇḍalas*,” allowable in the practice of the ten kinds of that division of the *Karmasthāna* known as the *Kasina* rite, should conform (with few exceptions) to certain requirements: they must—as the very term implies—be circular, small, of prescribed size (one span, four inches), made of clay, lead, or silver, and could not be erected near a *vihāra*.‡ The shape, size, material, and usual situation of “*yantra-gal*” fulfil none of these conditions: they are invariably square, never small, differ greatly in size, are cut in stone, and are found in the heart of shrines.

The true explanation of these partitioned stones seems to be closely connected with the innate dread of “the powers of evil” and faith in the efficacy of propitiating them by mystical rites, which has ruled man from the infancy of the world, and survives to the present time under one form or another in every country and with every race.

These “*yantra-gal*” were just as essentially talismans against demoniac influence as are the countless *yantras* (“mystic diagrams”) and *mantras* (“invocatory charms”) intended to rout the demons of disease, danger and death, which form part of the stock-in-trade of every Oriental devil-priest.

In two particulars these stones never seem to have varied: they were always :—(i.) square; (ii.) divided only, into (a) 9 or (b) 25 partitions.§

The employment of diagram receptacles for safeguarding from ill *vihāras* and images of the Buddha has long passed into oblivion. Not so in domestic architecture. To this day Sinhalese Buddhists, in conformity with the *Nava-graha-yantraya*|| not infrequently bury beneath the corner of a new building¶ a copper casket of 9 square partitions,\*\* into which should be inserted some gold, silver, and “the nine gems.”††

Details for the fashioning of these “mystic caskets” to bring “luck” are given in the “*Kumāra-tantra*,” a rare Sanskrit work :—

## TEXT.

## ගම්මනාසවිධි.

1. සඳවසනු ගර්භසංයුක්තං වසනුතනසමපදං පදම් |
2. තදඵලං භාජනං කායාං සඵලස්සන් සංයුතම් ||
3. සෞචර්‍යං රජනං නාමං කායාං වා ගර්භභාජනං |
4. පාදං සමකලාකාරං භාජනස්ස මහාමුඛෙන ||
5. ඡට්ඨපනාචොංගුලං වාපි භිතමධං මුත්තමං |
6. ධාතුච්ඡිසමංකුයාදවිසාරෙණ සමොච්ඡ්ඡං ||
7. චතුර්භාගෙකභිතං වා ත්‍රිභාගෙකභිතකං |
8. තතඤ්ඤං සමානානාං පිධානං තස්ස කල්පසෙන් ||
9. සමමානං තු විසාරං තසොර්භිතභිතං භවෙන් |
10. පඤ්චවිංශති කොෂ්ඨං වා නවකොෂ්ඨයුතං තු වා ||
11. කොෂ්ඨභිතභිතමුත්තමං වානානපාද විභිතකං |
12. තද්විසාරාද තදඵලං සාතසඵලෙූපවිච්ඡිතං ||

\* Also miscalled “*yōgi-stones*.”

† S. M. Burrows, “The Buried Cities of Ceylon,” 1885, p. 36.

‡ See Spence Hardy, “Eastern Monachism,” chapter XXI. (Ascetic Rites,) where the *Kasina* rite is fully described.

§ A “*yantra-gala*” from Dondra, shown in the Archaeological Wing, Colombo Museum, has a different arrangement, by which what might be 36 divisions 3 in. square becomes 25; thus—centre, 6 in. square; 8 (two off the middle partition, in cruciform direction) 6 in. by 3 in.; 16 (four at each corner) 3 in. square. The unique stone with but 5 partitions found at Buddhanné-heḷa was probably connected with the Śaiva kōvil, and may typify the five mystic syllables *Na-ma-Si-vá-ya*.

|| The *nava-graha*, or nine principal heavenly bodies, are represented by Sun, Moon, Mars, Mercury, Jupiter, Venus, Saturn, Rāhu (eclipse-dragon) and Kétu (dragon’s tail).

¶ Compare the very similar Western custom of “laying the first stone.”

\*\* One of these caskets is exhibited in the Colombo Museum. It measures 6 in. by 6 in. by 4½ in. in height; the collar of the box being 1½ in., and reduced sufficiently in width to take the lid. The nine partitions are only 1½ in. in height.

†† The “nine-gems” (*nava-ratna*) pertaining to the nine *graha* are respectively ruby, pearl, coral, emerald, topaz, diamond, sapphire, *góméda* (dark-yellow stone), and the cat’s-eye.



## TRANSCRIPT.

*Garbha Nyāsa Vidhiḥ.*

1. Yad vastu garbha saṅyuktaṃ vastu tat sampadāṃ padam |
2. Tadarthaṃ bhājanāṃ kāryyaṃ sarva lakṣhaṇa saṅyutam ||
3. Sauvarṇaṃ rajataṃ tāmraṃ kāryyaṃ vā garbha bhājanāṃ |
4. Pādaṃ samatalākāraṃ bhājanasya mahāmune ||
5. Shaṭ saptāśṭāṅgulaṃ vāpi hina madhyamamuttamaṃ |
6. Dhātu varga samaṃ kuryyād vistareṇa samochechhrayaṃ ||
7. Chatur bhāgaika hinaṃ vā tribhāgaika vihinakaṃ |
8. Tat tadanyaṃ samānānāṃ pidhānaṃ tasya kalpayet ||
9. Yava mātraṃ tu vistāraṃ tayorbhitti ghaṇaṃ bhavet |
10. Pañcha viṣṭati koṣṭhaṃ vā nava koṣṭha yutaṃ tu vā ||
11. Koṣṭha bhitti samutsedhaṃ vāhyāt pāda vihinakaṃ |
12. Tad vistāraḥ tadardhaṃ syāt sarva doṣha vivarjitaṃ ||

## TRANSLATION.\*

Directions for the construction of a casket† :—

1. A thing which is placed in a casket is a source of blessings. For that purpose, a receptacle‡ should be made, furnished in every particular.§
2. O great sage! the casket-receptacle should be made of gold, silver, or copper; the bottom of the receptacle should be flat.
3. Agreeably to the kind of metal,|| one should make it low, middling, or high, (and) of 6, 7, or 8 inches (respectively); the height being equal to the breadth.
4. Its cover should be made less (than the casket) by one-fourth part or one-third part of the same kind (of metal as the casket).
5. The thickness of (each) side of both (vessel and cover) should be the breadth of a barleycorn. It (casket) should consist of 25 partitions¶ or 9 partitions.
6. The height of a side of the partition should be less than the outer side by one-fourth; and its breadth, half of it. (Thus constructed, the casket is) freed from all faults.\*\*

The nine-square stones found in ancient Buddhist temples may, in addition to their astrological and mystic signification (*Nava-graha-yantraya*) have had a religious meaning drawn from the “nine pre-eminent qualities” (*Nava-guṇa-yantraya*)†† possessed by the Buddha alone.

Similarly, by the “*yantra-gal*” of twenty-five “magic squares,”‡‡ it may have been sought to convey to *bhikṣhus* a double object lesson *e. g.* :—

- (a) The *pas-visi avahāraya*,§§ or twenty-five paths to theft;
- (b) The *pañcha-visati bhaya*,||| or twenty-five “fears.”

It remains to add that these stones were—as far as present evidence goes—laid down within shrines, below the floor, and covered with a slab,¶¶ upon which rested the *āsanaya*, or pedestal, of the image, or other object of worship.

The two “*yantra-gal*” found at “*Vijayārāma*” are of the “twenty-five holes” type. That at *Vihārē* No. 2, 3 ft. square (each hole  $4\frac{3}{4}$  in., top, tapering to 3 in.) was out of place, and had manifestly been dug up at some period. The second, exhumed by the Archæological Survey in *Vihārē* No. 3, was slab-covered and undisturbed. It measures 4 ft. each way: and the holes ( $4\frac{1}{2}$  by 3 in.) contained only lime and ashes.

\* Made by B. Gunasekara Mudaliyār.

† *Garbha*, “womb,” “inner chamber,” “casket,” &c.

‡ *Bhājanāṃ*, “vessel,” “receptacle.”

§ *I.e.* “with every characteristic mark,” or “attribute.”—G.

|| *Dhātu*, here rendered “metal,” also means “mineral,” “element,” “relic,” “constituent part.”—G.

¶ *Koṣṭha* (Sing. *koṭuwa*), “enclosure,” “apartment,” “partition.”—G.

\*\* “*Sarva doṣha vivarjitaṃ*,” a common formula, which literally means, “exempted from all error or defect”: here intended to convey the sense of “perfection” or “perfect security.”—G.

†† *Arahaṇ*, perfectly holy and free from desire; *sammāsambuddho*, truly and perfectly enlightened; *vijjāccharaṇa sampanno*, versed in *vijjā* (eight branches of knowledge) and *charaṇa* (fifteen good practices); *sugato*, righteous and amiable in conduct; *lokaviḍu*, acquainted with all worlds and every state of being; *anuttaropurisadammasārathi*, he who subjects men and controls their morals by irrefutable wisdom; *satvādethamanussānaṃ*, the teacher of gods and men; *Buddho*, the wise; *bhagavā*, blessed.

‡‡ *Yantras*, or diagrams, of twenty-five squares, with mystic letters or syllables written on each division as prophylaxes against disease, are common enough in “*mantra-pot*” or “charm books.”

§§ Theft is classed under five heads, each of which is sub-divided into five kinds. See *Upāsakajanālanākāraya*. Should a *bhikṣhu* transgress in any of the twenty-five ways, he becomes “*pārājika*,” *i.e.*, reverted (to layman).

||| Birth, decrepitude, sickness, death, and sorrow. These (being alike incident to living in past, present, and future states of existence) become (threefold) fifteen in all as regards the three periods, and with fear of thieves, enmity, state (*e.g.*, tyranny, oppression, &c.), water, fire, self-actions (conscience), actions of others (which may sometimes result in the persecution of oneself) punishment, wild animals, and incurable affliction, constitute the twenty-five (apprehensions of) fears.

¶¶ Analogous to the burial of “*yantra-gal*” was the deposit of the *timmennu*, or inscribed clay cylinders, in the foundations of the temples and palaces of Chaldaea and Assyria (Babelon “Manual of Oriental Antiquities”).



## APPENDIX B.

## CIRCUIT WORK.

*September 5.*—Started on a proposed long tour, intended, if weather permits, to embrace the Mahápotána and Kuñchuttu Kóralés as far north as Padaviya.

To *Mihintalé* with the Government Agent (Mr. R. W. Ievers) and Acting Chief Surveyor (Mr. J. B. M. Ridout), the former to hold an inquiry at *Ellé-vewa*, the latter to take observations from *Kaṭupota-kanda*, the high hill two or three miles south-east of the *Mihintalé* range.

*September 6.*—With Messrs. Ievers and Ridout to *Ellé-vewa* by the *Mihintalé*-Trincomalee high road.

**Palu Mekichchewa.**

At the 8th mile from *Mihintalé* (63rd milestone) turned off into jungle to examine a rock inscription\* at the *wána*, or spill-water, of *Pálu Mekichchewa*, a tank abandoned—as the name implies—for some years.

**Elle-vewa.**

Thence to *Rampat-vila*, where, leaving the cart, we walked two miles to *Ellé-vewa* temple. Its more correct name, from the *vehera* or *dágaba* which stands on the rock outcrop, is *Vehera-gala*, “the *dágaba* (crowned) rock.” This is now supplanted commonly by the name of the neighbouring village *Ellé-vewa*.

There are ample signs of the former occupation of the rock by priests. The *dágaba* (recently rebuilt, but unfinished owing to a “misunderstanding” between the *dáyakayó* and the mason, the subject of a District Court case); a *gal-enda*, or “stone bed” (the misnomer by which the villagers ordinarily designate these huge ancient *mal-poru*, or “flower altars”), 12 ft. by 4 ft. 6 in.; a nicely carved *sri-patula* stone with *dharma-chakras* on each sole and overshadowed by a *chatra* (sacred umbrella); stone steps; and lastly, the massive basement slabs of the old pansala—all testify to the antiquity of *Vehera-gala*.

On the rock surface near the *dágaba* are carved a diagram, and in a row from right to left, a sword or a *déketta* (sickle), *swastika*, a prong, *aṅkusa* (elephant goad), a conch shell, and a fish—emblematic of certain privileges to the temple.

Some of the stone posts of a twenty-four pillared building below the former pansala still stand.

Before leaving copied the inscription on the squared pillar now lying outside the temple premises, and took a photograph of each side. Müller seems to have examined it; but he gives only a partial text and translation, both capable of improvement.\*

About half a mile from the temple the villagers showed us another and shorter pillar, bearing on one side 12 lines of writing in a larger and more antiquated form of Sinhalese character, and on another side sun, moon, bow, and arrow.\*

Reached *Kaṭa-gaha-digiliya* late, the Government Agent and Mr. Ridout returning to *Mihintalé*.

*September 7.*—My Assistant (Mr. D. M. de Z. Wickremasinghe) had preceded me here with six Tamils. Experience of the apathy, superstitiousness, and passive obstruction of the Sinhalese villager, even when under definite orders from the Kachchéri through the local headmen, to turn out for the slight extra *rājakāriya* (“king’s service”) involved in clearing narrow paths to ruins, leaves me no option but to fall back on my own resources, if the examination of the countless ancient sites scattered throughout the North-Central Province is to be thorough. The Tamil cooly has no fear of offending the *yakhu* believed by nearly every Sinhalese *goiyá* to haunt ancient Buddhist ruins; no qualms of conscience in exhuming and handling figures of Buddha or *déviyó*.

Sent the Tamils to fell the trees which overhang, and obstruct the view of, the rock inscriptions at *Nettuk-kanda* near *Divul-vewa*.

**Mora-gaha-vela.**

With Mr. Wickremasinghe by *Bét-héwa* to *Mora-gaha-vela*. Time had not permitted of my completing the copying of this Tamil inscription last March.† The short pillar stands on a ridge in a tract of paddy-fields not far from a small *dévāla*. Copied and photographed the two sides bearing letters.\*

In the *gam-mēda* (hamlet) is a short pier with a medallion carved in the centre of one side and a semi-disc above and below—an ancient step perhaps.

**Tammanne-kanda.**

On to *Tammanne-kanda*, another mile, to revise my copies of the two inscriptions\* taken under adverse conditions in March.† Back to *Kaṭa-gaha-digiliya* at dusk.

**Nettuk-kanda.**

*September 8.*—To *Nettuk-kanda*, five miles.† It had been found necessary to cut down several trees to get an unimpeded view of the inscriptions. These are carved on two low sloping hummocks of rock opposite each other and 15 ft. apart, the passage between leading to a fine natural cave. A *pokuṇa* and stone boundary walls prove that there was once a temple at the place.

Müller speaks of two rock inscriptions. I discovered this time a third shorter inscription half-buried and partly defaced.\* Photographs were taken of the three inscriptions as well as of the adjoining cave pansala.†

**Debal-gala.†**

Returned to *Debel-gala* and re-examined the inscriptions there.\*

My Assistant had been directed to inspect the books of the pansala, should the priests raise no objection. In the evening he reported that the incumbent, though at first suspicious of my motive, had showed a portion of his library. Mr. Wickremasinghe anticipates no difficulty in obtaining access to all the books on a future visit. The priest consented to my borrowing three religious works (for which a receipt was given), which may be useful for collation.

The temple libraries of the North-Central Province were not inspected by the late L. de Zoysa, Mahá Mudaliyár; and I have reason to believe that there are in several temples *ola* manuscripts not known in the low-country.

Nikavēwa Raṭémahatmayá joined me to-day.

\* Appendix E., Nos. 1 to 20.

† Fourth Progress Report, pp. 6, 7.



**Kahata-gaha-digiliya.**

*September 9.*—A low-country man living at *Kahata-gaha-digiliya* stated that he knew of a ruined building and an inscription within less than a mile of the Public Works Bungalow. The Ratémahatmayá promptly sent the Vel-vidána and a party of villagers to clear the site, which proved to be within a hundred yards of the high road—a good instance of the discreet silence observed by the natives regarding their knowledge of ruins. My informant had a “bad half hour” with the villagers, and must have been sorry he had not held his tongue!

The only ruin found was a building of twelve pillars, 14 ft. 2 in. by 12 ft. 4 in., originally joined by bricks, with a verandah, double on the front, making the exterior measurements 27 ft. by 23 ft. Several pillars are erect, and a stone door frame. The building faces north-east. Near it is the heavy slab on which the inscription is cut: it is of the late tenth century, and badly weathered.\*

*September 10.*—Started for *Kón-veva* in Mahá-potána Kórála by the *pin-pára* (road opened by village labour), where the Kórála awaited us. I was unable to induce the Ratémahatmayá, an invalid, and getting on in years, to travel in his cart. He accompanied me on foot.

**Bambara-hela.**

Two miles down the road we struck into the forest along the village path under welcome shade, emerging at the tank of *Bambara-hela*, about two miles from where we branched off.

*Bambara-hela-kanda* (on which is a trigonometrical pile) towers boldly above the tank. It is a detached mass of rock, like *Sigiri-gala* and *Yápahuwa*, and nearly precipitous on the side fronting the tank and village. A vihára and pansala are erected on the rocky strata at the base of the scarp. The ancient name of this rock, as traditionally handed down, is “*Déva-giri*.”

The present vihára is built sideways under an overhanging boulder. It contains one standing and three seated clay images of Buddha. Against the front wall inside is a stone cut figure, 5 ft. 3 in. in height, faced with plaster an inch thick, which I was assured was intended for Vishnu.

An inscription is cut below the *kaṭaré*, and was partially hidden by the mud wall; but the priest allowed me to uncover the letters.\*

A second inscription lower down, under a separate rock, has worn away, except towards the end.\*

The ancient vihára (portion of the stone and clay wall of which still remain) was constructed under a cave about forty yards from the modern shrine. On the brow of its rock roof there is a third inscription, quite legible.\*

The villagers and resident priest unblushingly asserted that they knew of no other inscriptions, until fortunately an ex-priest, “not on terms with” the incumbent priest, volunteered to show the way to a fourth cave with letters, the existence of which every man in the village must have known since boyhood. Skirting the cliff by a gradual, though rough, ascent of 100 yards or more, we suddenly came on a lofty but shallow cave, above which the rock runs up sheer to a great height. Some 25 or 30 ft. from the ground a single line inscription could be seen and half-read. The Ratémahatmayá, who had been helped up, directed a ladder to be made; but as this would have caused some delay, the aid of a friendly tree enabled me to get within reading distance of the letters.\*

I have very little doubt that, given the time, further inquiry and search would have resulted in the discovery of more caves and inscriptions.

Leaving Mr. Wickremasinghe to examine some *ola* manuscripts said to have formerly belonged to the temple, but for some time “annexed” by villagers, I went on with the Ratémahatmayá through *Divul-veva*, three miles, to see a colossal stone Buddha reported to be in jungle at *Kómariká-wala*.

**Kómariká-wala.**

The spot is best reached from the “Eastern Minor Road” (*Dáchi-halmilléwa* to *Kekiráwa*) by the village path to *Divul-veva* from *Kómariká-wala*, which is less than quarter of a mile distant.

When first seen, seated in impassive solitude amid forest trees and thick undergrowth buried to the waist in the leafy deposit of centuries,† the huge Buddha presented a strangely weird appearance, singularly impressive. Real awe has kept generation after generation of villagers from in any way meddling with the statue of “the sacred one.” Except that the nose is broken, the figure seems to have suffered no other hurt from iconoclast or effluxion of time.

Decided to have the ground in front of the Buddha excavated, so as to lay bare the lower limbs. The Tamils will be put to this work to-morrow, the Ratémahatmayá undertaking to have the stone boundaries round, which seem to point to a monastic establishment, cleared by the villagers.

**Kón-veva.**

Reached *Kón-veva* at 1 P.M. by the “Eastern Minor Road,” in all seven or eight miles from *Kahata-gaha-digiliya*. The Kórála met us at the *vádiya* (usually occupied by the Government Agent on circuit in this part of his district), which according to usual Kandyan custom had been nicely walled and ceiled inside with *viyan redi* (awning cloths).‡

In the afternoon inspected the ruined site near the *Kón-veva* tank. It is under light jungle, within a hundred yards of the *gam-mēda*, or village enclosure.

Within an oblong area (122 ft. by 66 ft.), enclosed by a low wall of rubble, are a well, a stone trough (5 ft. 4 in. by 2 ft. 6 in. by 4 in. deep), and the short piers on which rested the images now at the sluice. The well is at present 44 ft. deep, with two or three ft. of water hardly fit to drink. Its dimensions are 4 ft. 6 in. by 3 ft.; it has a stone coping, but is lined with bricks (each 9 in. by 8 in. by 3 in.) for a depth of 14 ft.

To the west of this site there is a shallow *pokuna*; 20 yards further the remains of a stone and brick building; and 15 yards beyond that a raised site banked with rough stone, 72 ft. by 62 ft. The moulded stone lintel and sill of the doorway are to be seen, but the jambs have been removed.

From here I was taken to the sluice in the *vé-handa*, or “tank bund,” and the images shown me. The largest is a fine sedent Buddha overshadowed by the Snake-king Muchalinda. The Buddha sits cross-legged in the *dhyána-mudrá* attitude on three coils of the snake. The *Nāga-rāja* is represented with nine hoods. The figure is 4 ft. high to the top of the snake’s hood, and 3 ft. across the knees. It is of quartz (as are the two smaller images, one headless, 1 ft. 3 in. by 1 ft., the other in fragments), and almost identical in design with the broken Buddha exhumed at the “Buddhist Railing Site,” Anurádhapura.§ But for the loss of the right upper arm the figure would be as perfect a Buddha of the kind as yet found. A photograph was taken from the left front so as to hide the broken arm.

This figure was a few years ago removed from the ruins near and cemented on to the *mal-ásanaya* (flower altar)—which should rightly be placed in front—so as to overlook the tank from behind the *bisókotuwa* (silt trap of ancient sluice): an extraordinary case of misapplied archaeological zeal. Images of Buddha—so far as my knowledge goes—were never placed on tank bunds, which were specially deputed to the guardianship of *nāgas*, as the numberless *nāga-gal* still so remaining testify. The present Buddha had, moreover, a distinct connection with the ruined monastery, just described, below the bund, was *in situ* near dwellings, and visited regularly for worship on *póya* days.

\* Appendix E., Nos. 21 to 25.

† Plate XXV.

‡ These *vádiyas* are quickly run up with jungle sticks held together by creepers which everywhere serve as cord. When the wall insterstices are closely filled in by the small leafy branches of the *kenda* and other slowly-drying bushes, the roof thatched, and the entire interior lined, sides and roof, with white cloths, they present a very cosy appearance, and prove excellent lodging.

§ Fourth Report (Sessional Paper XVI., 1892), p. 4.



The *Kón-veva* fields have lain fallow for several years for want of sufficient water in the tank to cultivate them. To the ultra-superstitious villagers of the North-Central Province this "dispensation of Providence" finds its natural explanation in the removal of the image from its original position to ornament a sluice. Earnestly they implored me to state their grievance to the Government Agent and obtain permission to restore the Buddha to his former abode. To this I readily assented.\* Let us hope that when in accordance with "the fitness of things," the ill-treated Buddha is once again left in his leafy seclusion, the flood-gates of heaven may open, and the villagers gather in a bumper crop.

[In 1884 a stone casket with cover was surreptitiously dug up at the *Kón-veva* sluice. This may have been a relic casket, but "whatever was found was appropriated by the villagers," some of whom (the *Kórála* included) were charged with concealing treasure and sent to jail.

A reference to these ruins occurs in the Diary of Mr. R. W. Ievers, Government Agent, North-Central Province, under date November 4, 1884.

"Returned to *Kón-veva*, eight miles. Afternoon being fine went with Mr. L. Creasy [Public Works Department Officer] to some ruins buried in jungle beneath the *Kón-veva* tank. On clearing we saw a fine sedent Buddha, wanting an arm, and a fine cobra carved on the back and the coils round the feet; also a small headless *pīlimaya* about one foot high, and mounds of ruins and pillars and remains of a *maḷuwa*. There was a small doorframe with good mouldings.

"In the evening had coolies excavating—found a broken image and some fine pillars, but not the stone door-posts I was seeking."‡

Time only allowed of a hasty visit to the *Áminichchiya-hinna*, a rocky ridge three-quarters of a mile distant, where there is an inscription. Examination deferred till to-morrow.

September 11.—Sent Mr. Wickramesinghe with the Tamils to *Komariká-wala* to excavate the large Buddha, whilst the surrounding jungle is being cleared by villagers under the direction of the *Árachchi* of *Divul-veva*.

### Aminichchiya.

Myself to *Áminichchiya*. Two hours' work enabled me to copy the inscription and photograph it.

The *Kórála* having obtained information of a cave in this *hinna* further to the north known as "*Torana gal-gé*"—a villager named *Torana* was killed by a bear there some years back—I determined to explore it. The villagers were loth to approach the cave until a gun-bearer led the way.

The path to the cave turns off the village path from *Kón-veva* to *Kok-ebé* and skirts the *hinna* along its east side for a quarter of a mile through thick jungle. A short steep climb up the slope brought us to a wall of roughly cut stones and the *gal-gé* (cave) with a *kaṭárama*, walled at the back and along a portion of the front by similar stones neatly adjusted. We could find no inscription; but there was indisputable evidence that a bear had used the cave very recently.

Returning to the *Kok-ebé* path, we followed it through forest crossing the *Yán-oya*, and passing on the left "the *eba* (pool) of *koku* (cranes)," from which the village and the prominent sugar-loaf hill, *Kok-ebé-kanda* (otherwise called "*Sangili-malai*"), take their name.

### Kok-ebe.

The village lies south-east of the fine forest-clad hill, a landmark for many a mile round.

Visited a small *dágaba*, restored and again abandoned of late years. A huge stone altar, 8 ft. by 3 ft. 4 in., and a piece of an octagonal *kota* (pinnacle) 2 ft. in girth, are the only relics of the original *dágaba*.

The tank bund runs into a small *hinna*. On the village side is a spacious modern cave (38 ft. by 25 ft.) artificially hollowed not long ago by a priest, who soon left the place. In this dry season its only denizens are the tank crocodiles.

Passing over the ridge by 67 ancient rock-cut steps, a second altar was shown me in the jungle with four pillars at its angles, evidently once a *malasun-gé*. The top of the *mal-póruwa-gal-endan*, "stone beds," the natives invariably style these slabs, believing that their use was for kings alone—is on a level with the surface. Its slightly stepped top induced me to uncover a corner, which showed a beak-moulding receding, a few inches below the ground.

Close by is an open patch of rock strewn with brick and stone—remains of several buildings; and a boulder with two drip-cut caves, back to back.

### Timbiri-veva.

Regaining the tank and crossing it we again entered forest, following the village path to *Timbiri-veva* on the *pin-pára* from *Kón-veva* to *Demata-veva*.

A quarter mile from *Timbiri-veva* is a *gal-pota* (flat rock stretch) with a ruined *dágaba*, the raised site of a ancient monastery, and three or four inscriptions in more or less preservation. The rock is called "*Veherugala*."

As the examination of the inscriptions would have taken some hours, I decided to stop at *Timbiri-veva* when on my way to *Demata-veva*.

### Pandarellewa.

Returned by the *pin-pára* to *Kón-veva*, making a slight *détour* to see a short inscribed pillar-slab near the temple at *Pandarelléwa*. The stone has rough writing on three sides, and is perhaps only the bottom portion of a larger slab. It is now leaning forward and has been freely used by the villagers for sharpening *keṭi* and knives on. One side bears low-relief figures of a dog and crow, face to face, rude in execution and comic in effect. The slab is interesting from this untutored carving of the bird and animal; but it is doubtful whether, even with a "squeeze," anything profitable can be made of the inscription. The character is that of the eight or ninth century. A.D.†

I hope to pass this village again to-morrow and photograph the pillar. Some slight digging is necessary to expose the lower lines of letters, and the *Vel-vidána* will see to it.

### Komarika-wala.

September 12.—With the *Raṭémahatmayá* to *Kómariká-wala*, reported last night to be thoroughly cleared by the villagers.

The Tamils have finished exhuming the large Buddha and a fine *mal-ásanaya* 6 ft. square (also of quartz) slightly moulded, immediately in front. The legs and feet of the figure have been well preserved by the earth covering.

I was enabled to get a good photograph of this massive figure, probably "graven" at the same period as its huge congeners of *Anurádhapura*. It measures 7 ft. from head to foot, and 6 ft. 10 in. between the knees.‡

\* The Government Agent readily consented to allow the villagers to move the image back to its original position—if they cared to do so themselves.

† Appendix, E. No. 26, 27.

‡ See Plate XXVI. Detailed measurements:—Chest, 3 ft. 8 in.; upper arm, 1 ft. 9 in.; forearm, 1 ft. 7 in.; hand, 1 ft. 8 in. by 10 in.; middle finger, 10 in.; thigh to knee, 3 ft. 3 in.; foot, 2 ft. by 9 in.; great toe, 6 in.; head, 2 ft. 4 in. by 1 ft. 10 in.; block (behind head) 1 ft. 3 in. by 5 in.; girth of body and arms, 8 ft. 10 in.; girth of head (above ears) 5 ft. 7 in.; ear, 1 ft. 3 in. by 5 in.; eye, 6 in.; nose, 7 in.; mouth, 7 in.



Then examined the premises. They are surrounded by a stone boundary wall with a bay on the south, from which again projects some large building, perhaps the ancient pansala. There are sites and stumps of pillars of at least four other buildings. The *pilima-gé* with the quartz Buddha was constructed of brick walls (1 ft. 6 in. thick) outside stone pillars, 12 in. by 9 in. squared, and now only 2 ft. 6 in. to 3 ft. out of the ground. There seem to have been a dozen pillars in all, though some are not visible. The roof, as usual, must have been of wood, and tiled. The image is at the back, and faces east. The site is somewhat raised, and were it desirable to delay now and carry forward excavation, steps would doubtless come to light.

The Ratémahatmayá, who is not at all well, at my suggestion here parted from us, returning to his *valarwa* at Ulagalla.

Passing through the small hamlet of *Kómariká-wala*, we then walked on to *Tikkan-potána*. The path crosses the *Yan-oya* near a mirky *eba*, to which the neighbouring villagers in this dry season have to resort for their only drinking water.

### Tikkan-potana.

At *Tikkan-potána* the Vel-vidána took us a “hoo-cry” distance—in this case nearly a mile—across the sun-baked tank and several *landas* (low jungle) to the ruins. At a *gal-pota* there can still be traced the outlines of a large building similar to those at *Vehera-bendi-gala*;\* two rooms united by a massive stone landing with rectangular basement slabs, a few of which still lie about. Near are two or three rock water-holes.

### Maha-potana.

Thence on one mile to *Mahá-potána*. In the jungle, a quarter of a mile from the tank beside the path to *Pandaralléwa*, within stone boundaries, we were shown a sedent Buddha of quartz overturned on its back, with the right upper arm broken, like the *Kón-veva* figure, but otherwise intact. Fear of the *yakku* have kept the villagers away from the place, as they admitted in all sincerity. They were not a little delighted, however, when I had the image set up by the Tamils in order to photograph it; and were heard to congratulate themselves on the spot being now exorcised of the evil spirits and approachable with offerings to the Buddha on *póya* days.

The Buddha was enshrined in a *viharé*, 20 ft. by 11 ft., of 24 dressed pillars—four rows of six, nearly all broken. The figure (3 ft. 9 in. high and 2 ft. 10 in. across the knees) is seated in the usual meditative attitude. The *viharé* stands within an enclosure 50 ft. by 33 ft. Four or five yards from its south wall is another building twelve-pillared. Some 40 ft. off the south-east corner was once a *dágaba*—the site now 30 ft. in diameter. East of the *viharé* are traces of a further ruin.

### Pandarellewa.

Reached *Pandaralléwa* in time to photograph the inscribed slab.† Returned to *Kón-veva*, as yesterday, by the *pin-pára*.

September 13.—Started early for the *Kota-kanda* caves, through the villages *Kok-ebé*, *Kumbuk-golléwa*, and *Waha-gahapu-veva*.

### Kumbuk-gollewa.

At the further end of *Kumbuk-golléwa* tank bund the villagers pointed out the trunk of a stone Buddha sans head, hands, and feet, which, having been joggled on, must long ago have disappeared.

The path traversed forest the whole way, except where we emerged at the hamlets and tanks named, skirting *Kok-ebé-kanda* from south-east to north-east.

### Kota-kanda.

*Kota-kanda* (“squat hill”) is an insignificant looking cluster of wooded rocks, bearing slightly east of north from *Kok-ebé-kanda* about one and a half to two miles in a *B line*, and less than a mile north-west of *Elapattéwa*, a small Moor village.

The feeling of disappointment at the first view of the *hinna* was dissipated on reaching the rocks.

The smaller (east) group is riddled with caves in two tiers, one immediately above the other. A flight of stone steps leads up on the right to the summit of a large boulder, where a small *dágaba* was fitly placed. Beneath this boulder lies the upper tier of caves. All the caves (with the exception of a natural cavern opening right through, which occurs to the right of the stairway near a *gal-pota*), must have been artificially improved; and were further converted into semi-structural dwellings by substantial walls of brick on stone foundations, all well laid in mud.

The caves under the south face of the rock, the top of which forms the approach to the upper range, are more lofty than those above, and served as the dwelling for the recluses of this rock monastery. Taking them in order as reached from the steps:—

*Cave No. 1.*—This has been converted into a closed room by two straight walls 21 ft. and 17 ft. in breadth, united at an angle and meeting the rock roof below the high cut *katára*, 16 ft. up. These walls are 2 ft. 3 in. thick, and built of stones for a height of 7 ft. 6 in.; after that of bricks and mud. A narrow entrance (3 ft. 7 in.) occurs in the shorter (south-east face) of the walls.

Near the “drip line” is an inscription in the oldest form of cave character.†

*Cave No. 2.*—Twenty feet on is a second cave, very small, with traces of brick-work in front.

*Cave No. 3.*—Only five yards further is a third cave. The crag here rises about 40 ft. with a “drip line” nearly 16 ft. from the floor. A low wall, 7 ft. 6 in. high—part stone blocks 2 ft. 6 in., nicely fitted, part brick and mud as at No. 1—plastered, covers the mouth of the cave, which faces north-west, with a bellying curve of 26 ft. The interior space is 14 ft. 6 in. by 12 ft. 7 in. deep; the roof sloped down at the back from 6 ft. 7 in. A cramped doorframe (4 ft. 6 in. by 1 ft. 6 in.) marks the entrance.

*Cave No. 4.*—Faces west: height 10 ft., width 18 ft., depth 9 ft. 9 in. Remains of a brick wall outside, as with No. 2.

*Cave No. 5.*—This cave also faces west. It is shut in by a rounded wall of brick and mud, 2 ft. thick, now much dilapidated. The rock at this point is 30 ft. high, and about one-third slopes inwards to form the cave dwelling, which is more spacious than the rest, being 19 ft. deep to the rock and a little wider. Ten yards north there is a massive stone *mal-ásanaya* slightly moulded along the edges, measuring 7 ft. 10 in. by 3 ft. 6 in.

Along the front of these five caves runs for thirty-six yards a stone banked terrace, 12 ft. in breadth.

Two caves compose the upper tier. They are situated immediately above the caves already described under a single mighty boulder 22 ft. in height.

*Cave No. 6.*—There is a *katárama* above the brow of this cave, and a brick and mud wall with a frontage of 10 ft. 3 in. by 12 ft. 6 in. in depth and a height of 10 ft. Close by we found some hundreds of well-finished tiles, pale in colour and of unusual patterns,—gently curved with one or two catches at the end.‡ Opposite the cave is a *sri-patula* stone 2 ft. 6 in. square.

*Cave No. 7.*—The *viharé*. Its outer wall, rounded off and once plastered, stretches 18 ft. This is pierced by a single arched doorway 5 ft. 6 in. in height, but only 1 ft. 9 in. wide. The interior is divided into two small chambers, of which that to the right (5 ft. 6 in. square) was the vestibule, the other (8 ft. 10 in. by 7 ft.) the real

\* Fourth Report, p. 8.    † Appendix E., Nos. 27, 28.    ‡ A few were selected, and brought into Anurádhapura.



shrine. The floor of these rooms was 3 ft. deep in *vavul-káran*, or dry bat's dung, fine and pungent, and its removal before the viharé "fittings" could be examined turned us into "sweeps." The shrine once held at least six images—a standing Buddha, seated Buddha, and four *déva-rúpas*, two on either side. There are faint indications of painting on the walls, both within and without.

On the top of the boulder under which are caves Nos. 5 and 6 is a diminutive *dágaba*, only 9 ft. in diameter. This may have been only a *sohona*, or repository of some *bhikkhu's* ashes. A small *śrī-pāda* stone (1 ft. 5 in.) near the *dágaba* has the toes distinctly cut.

The only inscription, besides the one line above Cave No. 1, was accidentally discovered by myself, whilst exploring beyond the open cave to the right of the climb to the *dágaba*. The letters are of the fifth to ninth century period, but the record is too broken to turn to proper account.\*

The return walk to *Kón-veva*, slightly shorter, took us through *Elapattéwa* and over the fields and by the tank bund of *Ital-veṭuna-veva* on to the "Eastern Minor Road," a mile north of *Kón-veva*. Fourteen miles.

#### Timbiri-veva.

September 14.—Along the *pin-pára* to *Timbiri-veva*, two miles, sending the baggage cart on to *Demaṭa-veva*. The *Tuláné Arachchi* met us on "*Vehera-gala*." The day was intensely hot, and as this *gal-pota*, like most in this Province affords no shade where the horizontal inscriptions are cut, the labour of examining them was exceedingly trying.† There are five inscriptions of about the same age, *i.e.* 300 A.D. *circa*, belonging to *Maha Sēna* and his son *Kitti Sīri Meghavanna*.\*

As a comparatively small *dágaba* near the inscriptions showed no signs of having been "breached," I had a shaft 6 ft. in diameter dug down the centre—only to reach the rock without meeting with any relic chamber. It may be that this is still unopened in the rock itself below the brickwork. A copper ring was the only "find." The section excavated showed brick and earth mixed.

There is a spacious raised site, probably that of the ancient vihára and monks' residence close by, but no pillars; the only carved stones being some *śrī-patula-gal* near the *dágaba*.

Reached *Demaṭa-veva* after dark. Here the *Arachchi* had prepared a snug little *gaman-wádiya* (halting shed) for one night's rest.

September 15.—Sent baggage cart ahead to *Parangiyá-vádiya* by the minor road (*Horowwa-potána* to *Aḷut-oya*). Spent the morning at *Kammal-bendi-veva*, one mile from *Demaṭa-veva*.

#### Kammal-bendi-veva.

This is a *pálu-gama*, or abandoned village. The ruins lie in thick jungle about three-fourths of a mile from *Demaṭa-veva*.

It was annoying, but no matter of surprise, that the *Árachchi* had obeyed the *Kórála's* orders to "clear the ruins" by merely cutting a 2-ft. path to them. This necessitated delay in sending back for *keti*. An hour's brisk work opened out a *dágaba* and *bó-maluwa* (the only buildings found) sufficiently for measurement and photographing.

The *dágaba* is on the whole in good preservation. It may have escaped the fate of most, as it is seemingly undug. Raised on a brick platform 40 ft. square, its present girth is roughly 88 ft., and the height of the bell 16 ft. Enough of the *hatares-kotuwa*, or "tee" (8 ft. 6 in. square) remains to arrive at the true measurement; but I could find no *kota* (pinnacle), though search was made in the surrounding jungle. The *dágaba* was, as far as can be judged, constructed throughout of successive brick courses well laid. The size—here, as nearly everywhere, full bricks are found intermingled with ends—of the largest rectangular bricks is 1 ft. 4 in. by 8½ in. by 2½ in.; the 5½-in. ovolo moulded bricks of the bell base are larger still. The platform of the *dágaba* is mounted by a single flight of five steps (6 ft. wide) on the south-east with plain "moonstone" and plain helix balustrades, which are joined to the *maluwa* (platform) by brick retaining walls. Both balustrades have fallen outward, but the plain guard-stones which flanked the steps are in position.

On the *maluwa*, to the right of the steps, is a stone standing-figure of Buddha, out of the ground from the knees 4 ft., and directly in front a circular pedestal with lotus-leaf moulding.

The relative position of the image and its pedestal, as well as the fact that a *śrī-patula* slab (3 ft. 1 in. square with a 9 in. square in the centre) is at present on the extreme top of the *dágaba*, show that the place has been "restored" at some period by the villagers to the best of their lights. Another *śrī-patula* to the right of the Buddha has two conventional footprints 2 ft. 8 in. by 1 ft. 3 in.

To the east of the *dágaba*, but adjoining, is a stone-revetted site, 17 ft. square (probably a *bódhi-maluwa*), with steps 3 ft. 4 in. wide on the south and east sides. Near this lies a "*yantra-gala*."‡

From *Kammal-bendi-veva* we proceeded to *Diya-titta-veva*, five miles. There are some caves here, and (as it proved ultimately) one or two inscriptions, though the villagers had of course not so much as heard of any.\*

#### Talapat-kulama.

As the sky was now becoming overcast with clouds, I decided to push on at once to *Talapat-kulama*, where there was said to be a rock carved with figures of a cobra and *dévas*. The walk of three miles was through tall sombre forest, for some distance along a timber track made by the "*Jákarayó* (Malays?)"—fellers employed by the Forest Department—who had quite recently cut out the valuable timber. The absence of sunlight, the density of the forest shade, and the heavy walking over sand, rendered the first sight of *Talapat-kulama* tank, as we suddenly descended into it over the bund, doubly welcome.

This fine tank has been abandoned for well-nigh a century. There is a considerable breach through the high *vé-kanda*. Looking over the tank from the bund the view of picturesque solitude is most striking. From the foot of the bund a beautiful stretch of open *ramba* grass land rolls back, with occasional wooded clumps to break the monotony, up to the fringe of dark green and brown forest in the distance.

On a rock forming the extremity of a *hinna* (which runs north and forms part of the tank bund) are the carvings. At numberless tanks detached *nága-gal* ("cobra stones") are found near the ancient sluices, representing the sacred guardianship of the water. In this case the figures are carved on the vertical face of the living rock on the tank side, and the addition of a pair of female "supporters"—so-called *dévas*—to the *nága* is distinctly uncommon.§ All three are carved in high sunk-relief. The nine-hooded cobra measures 3 ft. 6 in. in depth and breadth, and the *dévis* 3 ft. in height. Each *dévi* carries a *chowry* (?) in one hand.

The daylight was fast fading, but I was able to secure a hurried photograph of this interesting bas-relief.

Behind the carvings, in the uncleared *hinna* which runs into the bund, are remains of stone walls and buildings, balustrades, &c.

\* Appendix, E. Nos. 29 to 36.

† It is a lucky exception to meet with a well-preserved *gal-sannāsa* on horizontal bare rock, which has for centuries been exposed to the destructive power of tropical sun and rain. When these usually shallow-cut inscriptions are much worn, to make at all sure of their contents it is essential that three factors should be available: (i.) sunlight; (ii.) morning or evening hours, as the case may be, to ensure a fronting light and shadow inwards; (iii.) damping the letters. A worn flat inscription, which would be set down as "hopelessly illegible," when examined from, say, 10 A.M. to 3 P.M., may after all yield fair results if attempted under the three conditions postulated above. Wherever possible, "eye-copies" should be supplemented by estampages.

‡ See *ante*, p. 5 and Appendix A.

§ A slab, carved with a cobra between two reclining figures (female), is lying in the kachchéri premises at Anurádhapura; whence brought no one knows.—See Hogg (photograph 96).



On the way back the Árachchi told me that application had been made to the Government Agent to commence the work of restoring this tank, but that it had to stand over. As far as he knew, no European had ever previously visited *Talapāt-kulāma*.

We got back to *Diya-titta-veva* at dark, and having to "make" a further three miles before reaching *Parāṅgi-yā-wādiya*, were unable, on this occasion, to examine the *Diya-titta-veva* caves. Sixteen miles.

### Parāṅgiya-wādiya.

[Mr. Ievers thought better of the place than of the villagers :—

March 22, 1887.—"Thence to *Parāṅgiyā-wādiya* ("the place where the Portuguese stayed," but there is no record or tradition explaining the name). This is a magnificent tank, and being surrounded by hills is very picturesque. There is nearly a mile extent of fields below it, but the people are the laziest and most worthless set I have met in the Province. They are a mixture of low-country people, settled here a long time, Tamils and Kandyans. Every year they are heavily fined for default of earthwork and for non-cultivation." ]

September 16.—Left early with the Kórāla to visit *Puliyān-kadawala*, a village six miles south-west of *Parāṅgi-yā-wādiya*. The path first crosses a rocky ridge, then passes through forest for two and half miles to a small tank, *Ēta-urulēva*, still, despite the drought, containing a little water, in which, and the mud, buffaloes were wallowing with satisfaction. The only survivor of the village abandoned it three years ago for *Namada-veva*, the next village two miles further on.

Before reaching *Namada-veva*, a good deal of *landa* intervened, and a large tract of fields, parched and uncultivated, except at a small patch. *Namada-veva* is a village of *kandayó*—they are styled in the low-country *hakuró* or *wahunpurayó*—of jaggery-caste, and in conversation they informed me with grim resignation that no old people were left—all had succumbed to fever. Certainly their appearance belies the alleged unhealthiness of their village.

### Puliyān-kadawala.

Another two miles of forest brought us to *Puliyān-kadawala*. The tank was quite dry except for a muddy pool here and there,—the sole water supply of the village—in which boys were fishing with *kemana* baskets. Houses clustered, as usual, within a "*kraal*" below the tank bund.

There are ruins about three-quarters of a mile west of the village on rising ground, where is some flat rock partly bare.

A few ancient letters cut on the horizontal surface of the rock were first examined. They record a gift by a chief's son to the monks.\*

The letters are close to the mere site of a building, or enclosure of a building, which measured 54 ft. by 34 ft. Here is a "moonstone" with a carved design very unusual, a lotus-flower, open with pinnate petals, covering the whole face of the stone.† The left corner is broken off. Near the "moonstone" was a fluted slab broken into three pieces with three medallions (lotus flowers of the same pattern), one at the centre and a half medallion at each end.‡ The similarity in form to the fluted slab dug out at the "Buddhist-railingsite" at Anurādhapura§ made it easy to identify this as the top step of a stairway, of which nothing but it and the "moonstone" remain.

To the right of the site described stood another larger building, perhaps the pansala. The fine pillars, 12 ft. 6 in. in height by 1 ft. 2 in. square, have almost all fallen. North of these pillars is a "lodge" or *mura-gé* with signs of a boundary wall running east and west, which doubtless extended to the viháre and dágaba.

The ruins of the viháre lie about thirty yards beyond. The building now measures 36 ft. by 21 ft., and was supported on pillars (7 ft. high by 8 in. square), the brick inner wall being 2 ft. within these. Close by the east side is a moulded stone flower altar (*mal-āsanaya*), 8 ft. 2 in. by 3 ft. 4 in.

Further again, fifteen yards or so, is the jungle-covered dágaba, about 40 yards in circumference, but only some 15 ft. high at present. It has, like nearly all these dágabas, certainly been rifled, and the stone *kota* now lies at the foot of the slope. The full length of this *kota* is 12 ft. 2 in., of which 6 ft. 9 in. is eight-sided (each 5 in.), and would stand out; the rest, undressed, was sunk into the "tee."§

Returning from these ruins to the hamlet I was taken half a mile along the tank bund, and into a chena to see a curious circular stone ("*paṭaha*"), shallowly hollowed (2 ft. 10 in. diameter) and formed of a coiled cobra, the outlet for the water, scent, or oil being through the snake's mouth.||

By the time we reached *Namada-veva* on our way back it was getting dark, and the Kórāla was unwilling to proceed without a light. These jungles, especially in this season of drought, are infested with bears, and the water of the abandoned tank ahead (*Ēta-urulēva*), was pretty certain to be sought by them, with not improbably a stray elephant or two, as soon as darkness set in.¶ Picking our way slowly through the forest with a torch-bearer in front, we reached *Parāṅgiyā-wādiya* by 8 P.M. Sixteen miles.

### Brahmanaya-gama.

September 17.—Sending Mr. Wickremasinghe to examine the caves at *Diya-titta-veva*, which I had not been able to explore on the 15th, set out with the Árachchi of the Tulāna as guide, for a *hinna* near an abandoned village known as *Brahmanayā-gama*, four miles off. The path passes through close-set forest the whole way, after leaving the *Parāṅgiyā-wādiya* fields, and leads ultimately to *Rat-mulé* on the Trincomalee-Anurādhapura road.\*\*

The *hinna* lies half a mile or more from the path. The Árachchi refused politely to go near the caves until two of my coolies caught us up. We all then climbed up, shouting the while to scare any bears that might be in the caves.

Cave No. 1 opens right through east and west, and has a *kaṭārāya* above. It was probably a shrine. Inside are the remains of a brick *āsanaya* for an image of Buddha, and outside the cave, lying near, we found the wooden core of the figure, with arms off; also a *śri-patula* stone, plain (3 ft. 2 in. by 3 ft.). No inscription at this cave.

Scrambling and bawling we made our way over rocks and through thick scrub to Cave No. 2. This was evidently the abode of the *wanawāsa* hermits. Impinging boulders, aided by some artificial scooping, meet overhead at a height of 25 ft., leaving an opening for entrance on the north. The west side is also now open, but the two boulders on that side were at one time closed in by a stone and clay wall 2½ ft. thick (portions of which adhere) and roof beams, for which the mortice holes are noticeable. The rocks were also joined on the east by a similar, though smaller, wall.

\* Appendix E., No. 37.

† Plate XXVII.—The old "moonstone" at the modern vihára on the east side of Ruwanvḍeli dágaba is not unlike it.

‡ Fourth Report, p. 4, line 1, ff.

§ The *kot* of these lesser dágabas seem to have followed one uniform design. All are octagonal with a rounded "bolster" head, to the centre of which the lines of the sides are made to converge. Cf. the *kota* at Tammanē-kanda (Fourth Report, p. 6; and Hogg, photograph 81).

|| A "*paṭaha*," not dissimilar, may be seen in the Antiquities Hall at the Colombo Museum, presented by Mr. H. Nevill, C.C.S., and labelled "Mithraic altar" (*sic*).

¶ About a year ago two men of *Namada-veva*, returning home after nightfall, were attacked by a pair of bears and badly mauled near the *hinna* between *Ēta-urulēva* and *Parāṅgiyā-wādiya*.

\*\* I noticed that the Árachchi armed himself with a stout cudgel and kept peering into the jungle on either side suspiciously. On my taunting him with unnecessary fear of bears in broad daylight he shamed me by saying, "I am responsible for your safety; people have been attacked by bears along this forest path in the daytime before now; I have beaten a bear off myself; it was not wise to come without a gun!" This particular Árachchi is known to be a brave, blunt fellow, and I learnt afterwards that he was not exaggerating the chances of a bear fight.



At 20 ft. from the floor of the cave and inside, on the south, are cut inscriptions in three irregular lines. The letters are shallowly incised, and have in part worn away from damp and exposure, there being here no "drip" to fend off the rain water trickling down the rock.\*

More rocks and more climbing landed us finally in *Cave No. 3*, which faces north. Under a *kaṭārama*, 10 or 12 ft. from the rock floor, are, right and left, two inscriptions virtually identical.\*

Breakfasted in *Cave No. 2*, and got back to *Parangiya-wādiya* at 2 P.M. Mr. Wickremasinghe came in shortly afterwards.

❑ I subjoin his report on the *Diya-titta-vewa* caves :—

#### Diya-titta-vewa.

"A poor village with about a dozen native huts situated on the minor road from *Horowwa-potāna* to *Alut-oya*.

"Here are a number of small natural caves in two groups, one at the foot of the high *hinna* (or watershed) close by the hamlet, and the other about half a mile further on the *hinna* itself.

"The lower group contains three or four caves. Two of them in one rock, lying back to back and facing opposite directions (east and west), have two inscriptions in the usual Aśoka character below the "drip-line."\*

"The inscription on the east cave (*No. 1*) was partially covered behind a mud wall, which had been built to close the mouth of the cave at the request of a priest who is said to have resided in it recently. It consists of eighteen letters. The inscription of the west cave (*No. 2*) has only eight letters.

"The other group on the *hinna* is approached by a zig-zag ascent of the rocky hill through the jungle. Here are two caves facing each other. The one on the east (*No. 3*) is about 23 ft. wide and 11 ft. deep, and is enclosed on its northern side by a brick, mud, and stone wall. Within the cave were found a quartz figure of a seated Buddha, 3 ft. high, broken off at the neck, the lower portion of another, and a stone slab with a five-hooded cobra cut in sunk relief. In front, a little to the right, is the site of a six-pillared building. The second cave (*No. 4*) on the west is also walled on all sides save the south, which opens on to an adjoining cave (*No. 5*) in the same rock.

"A little further up the hill is slab rock with two boulders standing on it the bigger one is somewhat oval in snape, a site of a *dāgaba* or some other pillarless building. East of them is a large projecting rock which forms the roof to a wide cave (*No. 6*), with a clearly cut *kaṭāra*, but no inscription."❑

❑ A reference to this village occurs in Mr. Ievers' Diary :—

*March 22, 1887.*—"Visited *Diya-titta-vewa*, a very fine tank with combined spill and sluice; about twelve families in the village. About ten years ago they nearly all died out, and there are no old men or women. They removed to another part of the village, and since then there has been no sickness; which I attribute to the fact of the operation of the rules as to restoration of tank and clearing a space round the village. But they say it was the action of a demon who lived in a cave in the side of the rocky hill. They got a priest to live in it for some time, and he expelled the demon from the village. The cave has a *kaṭaré* (water drip) and a dedicatory inscription in Aśoka letters, dating from about first century A.D."❑

#### Parangiya-wādiya.

In the afternoon copied and photographed a Tamil inscription of fourteen lines on one side of a pillar-slab\* in the *Parangiya-wādiya* temple precincts, close to my *wādiya*. Reached *Horowwa-potāna* by the minor road, five miles, for the night.

*September 18.*—*Horowwa-potāna*. Working off correspondence and writing up Diary.

#### Tirappan-kadawala.

*September 19.*—Back along the *Horowwa-potāna*—*Alut-oya* minor road for two miles to *Tirappan-kadawala*. At the east end of the bund is a rocky patch, with traces of two inscriptions, one of two lines, the other of three.

As the name "*Gamini Abaya*" is on the rock, and the letters suit that period, the inscriptions probably both belong to the time of *Gaja Báhu I.*\* At the other end of the bund is a rough *nāga-gala*.

❑ "Visited *Tirappan-kadawala*, a very fine tank. The old *bisókotuwa* in excellent working order. The people regulate the flow of water by putting down bundles of straw. Arecanuts and cocoanuts grow freely, but several of the former died for want of water when the tank fell below the level of the outlet channel. Teal in this tank literally by thousands; the sky was blackened with them when they got up. The bund is about half a mile long."†❑

Thence, after a very hot, weary walk through jungle and over the baked fields, to *Oḷu-gas-kaḍa*. There is very little water in the tank at present.

#### Vile-vewa.

Two miles further inland, through forest, we reached a small village, *Vilē-vewa*, where the Árachchi "had heard" that an inscription existed; in other words, he *knew* of its existence, but was half afraid the villagers would lay my finding it at his door.

Sure enough, on the surface of a small solitary boulder which stands in the centre of the *wān-ēla*, or waterway of the tank spill, we found an inscription cut in deep, but exceptionally small, old rock letters, and in almost perfect preservation.\* Like that at *Tirappan-kadawala* it also belongs to the reign of "*Gamini Abaya*." A good photograph of the inscription was taken from an adjoining rock.

Returned to *Horowwa-potāna*, after mid-day, getting on to the Trincomalee road at *Oḷu-gas-kaḍa*.

#### Para-gaha-ulpota.

*September 20.*—With the Kórála of Kalpé Kóralé, in which it is situated, to *Para-gaha-ulpota*, a dhoby village, six miles down the *Horowwa-potāna*—*Vavuniya* road, and a mile into the jungle north.

We branched off not far from the Public Works Department circuit bungalow at *Nika-vewa*. The forest here is somewhat open and marked by magnificent *ētamba* and other tall trees. Crossing the dry pebbly bed (quartz) of the *ulpota-ēla*, or "spring streamlet," which gives it name to the place, our *henayó* (dhoby) guides took us to a ruined *dāgaba* overgrown with trees. When cleared it was found (as might have been expected from its proximity to Tamil cooly-lines) to have a pit in the centre; and rumour has it that some of the "road pioneers" well "know the reason why." The *dāgaba* mound is about 220 ft. round at its base now, and 20 ft. or so high. It was built of the largest kind of bricks, both moulded and plain. Some of these were brought away. They measure 1 ft. 2½ in. by 9½ in. by 3 in. (rectangular), 1 ft. 3½ in. by 11 in. by 9½ in. (ovolo).

As at *Puliyan-kadawala*, the eight-sided *kota* was found at the bottom of the slope. But this is slightly smaller than that pinnacle stone, being 2 ft. 8 in. in girth, by 8 ft. 10 in. long, of which 4 ft. 10 in. length, was intended to show above the *dāgaba* summit.

Due west of the *dāgaba*, about seventy yards off, are situated the main ruins. How many buildings there were originally it is quite impossible to say, as forest growth envelopes the whole site. That they run back to the slope of the rock ridge at the rear is certain; for I discovered signs of buildings (pillar stumps, stone banks, and boundaries), for nearly a hundred yards behind the chief *vihára*, or *pansala*, and there were probably others scattered right and left, completely hidden from view.

The ridge bears the name *Nā-hinna*, from the fine *nā* trees (*Mesua ferea*) still growing on it—a further proof of the former existence of a Buddhist monastery at the spot.

\* Appendix E., Nos. 35, 36, 38 to 43; 55, 56, 57. † Diary of Mr. R. W. Ievers, Government Agent, March 24, 1887.



The largest building (61 ft. 3 in. by 37 ft. 6 in.) was supported by forty pillars, of which fourteen still stand with an intercolumniation of 8 ft. Each pillar is 10 ft. 6 in. above ground and 1 ft. 2 in. by 1 ft. broad. The only entrance apparent is on the east, by a flight of six steps attached to plain, long but low, balustrades, which curl into large volutes at the foot. I had the steps and "moonstone" dug to ascertain their size. The former measure 7 ft. 6 in. with 6 in. riser and 10 in. tread each step. The "moonstone," (7 ft. 6 in. by 4 ft. 6 in.), and the guardstones were quite plain.

These ruins might repay further excavation.

### Veli-maha-potana.

On the way back visited the *Veli-mahā-potāna* viháré. It possesses nothing of interest save a *mal-āsanaya* (8 ft. 6 in. by 4 ft.), and a moulded pedestal (lotus-leaf pattern) of a standing image; probably the mutilated Buddha, in two pieces, now set up against a tree nearer the hamlet. This image is broken at the neck and feet, and is armless. Joggle holes show that the members were separately affixed.

I turned off to examine a solitary inscribed pillar in the neighbouring fields, about one-third of a mile off the road. It leans over at an angle of  $45^{\circ}$ , and is so worn that only a few words can possibly be made out. The record is of the tenth century.\*

September 21.—The cart left for *Mahā Kapu-golléwa*, eight miles, by the *pin-pāra* northwards. We took a different route in order to visit *Meḍa-gama-kanda* and *Rela-panāwa* vihára, the Kalpé Kórála accompanying us.†

### Meḍa-gama-kanda.

*Meḍa-gama-kanda* is an isolated hill, small but steep, rising abruptly above the jungle, three-quarters of a mile west of the Horowwapotāna-Trincomalee road near *Maradan-kaḍawala* and one and half mile from *Horowwa-potana* resthouse.

The ascent to the caves on the cliff involves a stiff, though not long, climb. The hill rises in three tiers, which we may for convenience call A, B, C. The highest point (A) runs up almost precipitously for a height of 70 ft. or 80 ft. above B. The face of A was artificially cut back somewhat, so as to form three shallow but high caves. Under these, or in the open—for the top of B is flat, and extends out some distance—are a series of ancient "stone-beds" (such as those to be seen at the Vesagiriya caves at Anurādhapura), smoothed and polished by wear, two together, then five, two, four, four, and three, and finally two single beds; also a stone seat. The beds are separated from each other by narrow ridges, and are each about 6 ft. long by 2 ft. 3 in. to 2 ft. in breadth. Water was always at hand at a rock-cut cistern (now filled with earth), into which water still percolates from the top of the rock through a cleft.

As from B there is a sheer drop to C (except at one point), protection was in days of old afforded by a line of wooden rails. The sockets cut in the rock, forty in number and 2 ft. 6 in. apart, fringing the edge, recall the similar safeguard arrangement noticed at Beligala in the Four Kóralés.‡

C is a terrace of 20 yards' length, but without beds, and was not improbably used as a *chaṇḍakamana*, or ambulatory, for exercise. Like B it is protected by a railing, though more confined, there being but seventeen holes for uprights.

The ascent to, and descent from, C to B is now no easy matter, but a fallen boulder gives some aid. From C down to the ground level there is a rough stone stairway.

The view eastward from *Meḍa-gama-kanda*—a vista of almost unbroken forest and level country, as far as the horizon—is expansive. A healthier and more fitting spot could hardly be found for perfect seclusion, and quiet meditation in days when genuine austerity and self-denial were regularly practised by the Buddhist *sangha*.

At the foot of the hill and round its north side are two caves, one of which contains three inscriptions.§

### Rela-panawa.

From there on to *Relapanāwa*. Here is a viháré here of the ordinary Kandyan model—a clay-walled building raised on piers with open portico in front, and wooden steps up to the small shrine. A sedent Buddha faces the entrance, and there are three standing Buddhas, two to the right and one on the left. A figure of Vishṇu to the left, and, on either side of the seated Buddha, images of Saman and Nāta Deviyó in lieu of Sariyut and Mugālana, as customary in the Kandyan districts. To the left of the door inside the viháré are figures of Morakéwa Unnansé, the *guru* of Suddha Tisa Unnansé, the teacher of the present incumbent (Sujata), who is fifty years of age, and has been at this temple from his youth. There is also a painting of "Tāmbāra-veḥa Raṭé-mahatmayá," father-in-law of the present Raṭémahatmayá of Hurulu Palāta. The *makara toraṇa* over the seated images has a lotus boss in the centre and three lines on each side: above are *deviyó* and *kinduru* blowing horns. At either side of the door outside are a *doraṭu-pālaya* and a rampant lion. The standing images are about 7 ft. in height; the seated figure 5 ft. 6 in. The ceiling is of boards, and painted.§

All this is of course comparatively modern work; but at the altar of the *bó-gaha* near is a quartz image of Buddha 1 ft. 6 in. high and a *ṣṛi-patula* stone, 2 ft. square, which clearly belong to the past.

### Maha Kapu-gollewa.

We struck the road to *Mahā-Kapu-golléwa* at *Mora-veḥa*, a village of jaggery-caste Sinhalese; and the thunder-storm (which had been gathering all day) caught us some way from our destination. The rain fell in torrents, converting the road into a muddy stream and soaking through everything. The headmen had, however, put up quite a large *wādiya* and water-tight, intended to stand for some time and serve for the Government Agent when on circuit.

¶ "*Mahā-Kapu-golléwa* is a good and fine tank. This part of the Kóralé has magnificent tanks, generally placed between hills, but is very wild and rarely visited. Game abounds, and jungle fowl are heard morning and evening. The Raṭémahatmayá admitted he had not been here since he came once with Mr. J. F. Dickson.¶"

### Kuda Amba-gas-veḥa.

September 22.—Visited *Kudā-Amba-gas-veḥa*, seven miles south-east of *Mahā-Kapu-golléwa*. Much of the walk was through forest until we reached *Mahā-Amba-gas-veḥa*, four miles.¶

\* Appendix E, 58 to 61.

† On the road passed a party of "*Ahigunṭikayó*," or snake-charmers, and induced them to part with their infallible remedies (snake-stones, &c.) "for a consideration." Needless, perhaps, to add that poverty alone induced the possessors to sell the priceless prophylactics, that we were positively the first to whom they had consented to spare them and that only on condition that we never divulged the secret!

‡ See "Report on the Kégalla District" (Sessional Paper XIX., 1892), p. 26.

§ The priest and the neighbouring villagers do not seem to "hit it off." There were mutual recriminations regarding the shabby state of the viháré. The priest begged me to remonstrate with the assembled crowd and threaten them with every possible penalty, unless they incontinently mended their ways and the temple. It is probably a case of *inertia* on both sides.

¶ Diary of Mr. R. W. Ievers, Government Agent, March 26, 1887.

¶ *Id.* March 28, 1887. "Yesterday evening at *Mahā Ambagasveḥa* the heat in the day having been very great, a heavy thunderstorm from the north-west came on with drenching rain and *hailstones* of great size and irregular shape. Picked up many as large as young limes. The people with me had never seen hailstones before, and their eagerness to gather them was most amusing."



Here we had to hunt up the Vel-vidána to guide us on. The Árachchi, a young man of no influence had "forgotten" to send orders, and we were in consequence delayed.

Ultimately the Vel-vidána led us for two miles through more jungle\* to *Kudá-Amba-gas-veva*, a small abandoned tank,† occasionally worked from *Mahá-Amba-gas-veva*.

The ruins lie on and near a *hinna*. We first skirted this eastwards for a mile to find a stone image of Buddha. So dense is the jungle here, and so rarely visited, that even the Vel-vidána, who has known it all his life, went astray and took us a quarter mile too far and "wide of" the spot, having to search for the Buddha for some time before finding him. The figure, black with age, looked anything but saint-like, half hidden beneath the heavy forest shade. Little wonder, as the Vel-vidána stated, that more than one of the *Amba-gas-veva* villagers has returned home from these jungles in mortal terror, having, when out in search of honey or straying cattle, come suddenly face to face with a dread *yakká*!

The Buddha was toppling over to the left, but my Tamil coolies soon set him up straight and properly "posed" for a photograph. He measures 4 ft. 6 in. in height by 2 ft. 6 in. across the shoulder, and 4 ft. from knee to knee.

The *pīlīma-gé* in which the image rests was seemingly of the Kandyan viháre type—a wooden structure built on twenty short pillars (2 ft. by 9 in.). It measures 19 ft. and 14 ft., and was entered on the east by a doorway at the head of five steps (3 ft. wide) flanked by simple volute balustrades and guardstones with unusual *doratu-pālayas*. The "moonstone" (4 ft. 4 in. by 2 ft. 4 in.) was buried, and had to be dug up; but repaid the trouble. Though otherwise not dissimilar to the animal "moonstones" of Anurádhapura, the only band on this stone bears eight elephants, four on each side, meeting at the middle, as on the *śanda-kaḍa-pahana* at Beligala Vihára of the Kégalla District.‡ Photographs of the *pīlīma-gé*, image and "moonstone" were taken.

In front of the "image-house" was a porch, at a little distance, on four pillars (6 ft. out of ground by 1 ft. square); and a little to the left a *malasun-gé* (9 ft. by 5 ft. 6 in.), also on four pillars, over a large offering slab (7 ft. 6 in. by 3 ft. 3 in. by 9 in. thick).

A *prākāraya*, or stone boundary of 73 ft. by 50 ft., encloses all these buildings. There are other boundaries, not far off; and the whole must have been a monastery of some pretensions connected by a street *petmaga* with the caves and *dágaba*, nearly a mile away on the *hinna* westwards.

A hundred yards or so from the *pīlīma-gé* a single stone pillar was found for us after much search. This probably bore some writing originally, but the forest shade is so close and the stone has weathered to such a degree, that even the figures on it cannot be easily made out.§ The pillar may have marked the limits of the monastery on this side.

Retracing our steps we followed the base of the ridge westward on to a rocky path, where there is a ruined *dágaba*. The rain had by this time commenced to fall heavily, and the rest of our examination and measurements had to be done under great disadvantage and discomfort.

The *maḷuva* of the *dágaba* has flights of steps on its four sides, and is 50 yards more or less, in circumference at its base. Round the *dágaba*, and upon it, are no less than ten *śiri-páda* altar stones, besides a circular stone 3 ft. in diameter, and another with the *dharmma-chakra* on it. The octagonal pinnacle (each face 5 in.) is *in situ*, standing 6 ft. above the brickwork. Close to the *dágaba* on the south are traces of a building which was a wooden pillared structure, for the clumsy stone sockets—*gal-vangedi*, "stone rice-mortars," the natives sapiently call them—are nearly all in position.

Between this building and the *dágaba* are a few early century letters cut on the horizontal rock, probably the remnant of an inscription which has scaled off.¶

On the north are a rock-pool (*gal-pokuna*) and several other "*gal-vangedi*"; showing that here, too, were buildings.

Three hundred yard east, half-way up the slope of the *hinna*, occur two caves facing north. One is open, the other is built up by brick walls overlaid with mud and plaster. These caves were perhaps the original viháre and pansala; and it is probable that a long *petmaga*, or street, passed below them, and led from the *dágaba* to the *pīlīma-gé* first examined.

On the vertical face of a rock, forming a wing-wall of the second cave, is cut a short inscription in cave character, *reversed*, i.e. to be read from left to right§. A strange whim this erratic manner of inscribing these cave records—sometimes backwards, sometimes awry, occasionally upside down.¶

On the way to the cave in the "*petmaga*" are lying fragments of two pillars with vase-shaped head, on which are portions of inscriptions of the tenth century.¶

The rain of yesterday and to-day had turned the path into a waterway,—knee-deep in places; and when we reached *Mahá-Kapu-golléwa* at dark it was in the condition of "drowned rats." Fourteen miles.

September 23.—The Árachchi asked for a day's "grace" to have the paths to the caves at *Wágollá-kaḍa* and *Aliyá-kaḍa* cut before I visited either place.

### Vehera-gala.

September 24.—Sending bedding, &c., for one night by the direct path to *Wágollá-kaḍa* (the Árachchi's village), went under the Kórala's guidance to a rocky patch known as *Vehera-gala*. A Buddhist temple probably once stood here: there are hardly any signs of such occupation now.

### Wagolla-kada.

Thence round to *Wágollá-kaḍa*. The village lies below a conical hill covered with forest, which stands out prettily across the tank.

Mr. Ievers writes:—"This is the finest village I have seen in this Kóralé. It is very fully planted with arecanut, cocoa, orange, &c., and the houses are clean and prosperous looking. There are about two hundred acres of mud land and an enormous tank—a miniature Mineri: owing to want of rain last year it is nearly dry, but has enough for the gardens. The old *bisokotuwa* is still working, and only a masonry spill has been supplied, as the bund is large and no earth-work is required."¶

On the further side of the hill, three-quarters of a mile from the village, and nearly at the summit, are two caves (one about twenty yards above the other) with inscriptions.¶

*Cave No. 2* is larger than *No. 1*, and was formerly occupied by a vihára, as the broken images lying inside testify. These are (i.) an ornamented standing figure, arms, feet, and head (originally clamped on) now missing, intended for Vishnu, or for Maitri Bódhisatvaya; (ii.) standing Buddha, also only the trunk; (iii.) sedent Buddha, head and part of legs broken off; (iv.) sedent Buddha, head and right arm gone.

The inscription in this instance,—a very unusual position—is cut *above* the *kaṭāraya* or drip-line. It is perfectly preserved, and was photographed.

\* At one point on the path *zircon* occurs freely: a handful or more was picked up.

† A small herd of half-wild buffaloes haunts this tank. It was curious to note the suspicious manner they eyed our party from a distance as we crossed the fields, backing slowly and stealthily, giving us as wide a berth as possible, until, finally reaching the jungle, they crashed into it, and disappeared altogether.

‡ "Report on the Kégalla District," p. 28.

§ See "Report on the Kégalla District," pp. 68, 69,

¶ Appendix E., Nos. 44 to 49,

¶ Diary, March 27, 1887.



I stayed the night in a *maḍuwa* in the hamlet; but Mr. Wickremasinghe and the Kórāla, elected to "put up" at the temple, situated half a mile away across the fine tract of village fields. The Árachchi gave me the reason. The whole village is "boycotted" under orders from the Ratémahatmayá, "a Hebrew of the Hebrew," having incurred his odium owing to a *mésalliance* between a low-caste man of another village and a girl of *Wágollá-kaḍa*. Caste prejudices run strong in the North-Central Province.\*

September 25.—Leaving Mr. Wickremasinghe to return to *Mahá Kapu-golléwa* in the evening, after examining the temple library reported to contain some rare books, I made my way back through *Aliyá-kaḍa* and *Maradan-maḍuwa*

### Aliya-kada.

*Aliyá-kaḍa-kanda*, a hill higher than *Wágollá-kaḍa*, but much of the same shape, rises about one mile north-west of the latter.

To reach the *Aliyá-kaḍa* caves, the path from *Wágollá-kaḍa* skirts the south end of the hill, and follows it to near its north-west extremity, passing the *Aliyá-kaḍa* tank. Further on is *Mayila-damana* (abandoned). At this point we struck into jungle for two or three hundred yards† to reach the west face of the hill, which mounts in tiers to a beetling crag as at *Meḍa-gama-kanda*.

The first *Cave* (No. 1) is open through to the back: there are bricks lying about. Higher up to the right is another *Cave* (No. 2), with remains of a brick wall, 13 ft. by 16 ft. Bricks at both caves, generally square, 10 in. or more; some as much as 1 ft. 6 in. by 9 in., some moulded. Each cave has a stone banked frontage. These caves form the floor from which towers the cliff. The rock face like that of *Meḍa-gama* hill has been artificially worked, more or less, to form tall, if narrow shelter with "drip" protections 30 ft. to 40 ft. high.

The village guides showed me the only inscription known to them cut high up.‡

Exploring on my own account along the cliff to the left, I discovered a second inscription 25 ft. or so from the rock floor. By "swarming up" the only tree within "range" and as straight as a mast, I was able to dictate the inscription to the Vel-vidána, who, standing below, wrote it in Sinhalese character in the sand with his finger. The letters are somewhat smaller than those of the other inscription‡.

There is a stone-pillared ruin at the foot of the hill.

The path from *Aliyá-kaḍa* to *Maradan-maḍuwa* passes along the *ismatta*, or head, of *Wágollá-kaḍa-veva*; and I got a photograph from this point across the tank of the wooded hill in the background.

### Maradan-maduwa.

At *Maradan-maḍuwa* (a *pálu-gama*) in low jungle, reached by the bed of an *ela* (stream), is a rock, 300 yards from the fields, called *Dampitiya-gala*. On its sloping side, 5 ft. 6 in. from the ground, must have been formerly an inscription of at least two lines cut in unusually bold letters. Some of the letters are over one foot in length, and the old form of "sa" is used as at *Puliyān-kaḍawala*. Only a few letters are legible now.‡

Mr. Wickremasinghe brought back a few manuscripts from *Wágollá-kaḍa*, which may be worth having copied for the Oriental section of the Museum Library at Colombo.

### Wahal-kada.§

September 26.—Off at daybreak for *Wahal-kada* with a *posse* of headmen and villagers, all now anxious to view "the great tank" known to very few except by report,—so indifferent is the native ordinarily to anything beyond his own hamlet and those immediately adjoining.

*Wahal-kada-veva* may be reckoned among the largest tanks of the Island. In more than one respect rivalling *Padaviya*, so little is it known (probably owing to being buried in forest at the very north-east corner of the North-Central Province), that the very name does not seem to be in any map; and even by so careful an observer as that ubiquitous irrigation officer, Mr. H. Parker, is dismissed with the premature remark that it is "not a tank of great size."

The path from *Mahá-Kapu-golléwa* runs north and north-east at less than a mile's distance east of a long range of low hills called generally *Má-hinna*, "the great ridge," first through *Ihala Divul-veva* (two miles), a small village, on to *Elapat-veva*, a still smaller hamlet of *panikayó*, or tom-tom beaters, two miles further, and the last village north for many a mile of trackless forest. Here we turned north-west, passing soon a beautiful natural lake which nestles between spurs of the *Má-hinna* ridge, and is never dry. This peaceful little "loch" goes by the name of *Gadol-veva*, sufficient proof of the existence on one of the neighbouring heights of brick (*gadol*) ruins; though the Vel-panikiyá, village headman, stoutly denied the insinuation, wisely fearing an order to clear a path to them.

Our path from here hugged the east base of the hilly range. No official has passed this way since Mr. J. F. Dickson in the '70s, made, as Government Agent, a "progress" homewards from *Padaviya*, staying a night at a perennial "water-hole" in the forest known as "*Sléma-ēba*," north even of *Wahal-kada*.

Three miles took us to the *gal-pennuma*, or rock spill. This I measured carefully; and passing through followed the *peramuna* (tank) side of the *hinna* to a ruined building of stone popularly called "*Patirippuwa*."

After taking measurements of this and photographing a quaint dwarf-figured guardstone,|| we went on to the great breach, and there breakfasted.

Half a mile from this, outside the tank, are ruins of a small *dágaba* and *viharé*; and nearer still two inscribed slabs with Tamil inscriptions, which also I photographed.‡

Starting again after breakfast, after another mile and a half north-west along the bund we reached the fine *goḍa-horowwa* or high level sluice. This is in almost perfect order still.

More measurements and a long trudge back to *Mahá-Kapu-golléwa*; making nearly twenty miles in all. Weather cloudy, but the rain held off.

September 27.—Closing correspondence, writing up Diary, and arranging for the start to *Titta-gonéwa* (ten miles) *en route* to *Padaviya*. Everything has to be carried on from here on coolies' heads, and we do not expect to "pick up" our carts again for well nigh a month. The carts will return to *Horowwa-potána*, and thence along the Vavuniya-Vilāṅkuḷam road to *Kebiti-golléwa*, awaiting us there.

The north-east monsoon is evidently coming in early this year, and we shall probably feel its force before we emerge from these wilds.

\* Compare the following case from the Diary of Mr. R. W. Ievers, Government Agent (December 31, 1886).—"A curious petition received to-day. A man complains that he was informed by 'Appu' that he saw illicit intercourse between petitioner's wife and a low-caste man. Petitioner on this somewhat inconclusive evidence repudiated his wife and 'informed the people of the surrounding villages.' Subsequently the woman 'married' Banda, Appu's brother. The petitioner submits that 'the scandal has not been removed by any headman, and begs that according to the customs of the country the washermen be forbidden to wash the cloths of these people.' A petition from the woman begging for inquiry also received. Referred both petitions to Ratémahatmayá to settle according to custom."

† Our party was sufficiently large to prevent a she-bear with cubs, which crossed the path close in front, attempting an attack. A single person, or even two or three, would probably have had to fight it out, so fierce are these beasts when met with their young. *Velahini wágé*, "like a she-bear" is proverbial for ferocity with the Sinhalese.

‡ Appendix E., Nos. 50 to 54.

§ For further particulars regarding *Wahal-kaḍa-veva*, see Appendix C.

|| Plate XXVIII. The figure is of the *Yuksha kritiya* type seen at Anurádhapura.



September 28.—After the inevitable bickering as to their respective loads, got off a dozen coolies from *Mahá-Kapu-golléwa* in good time for *Titta-gonéwa*.

The *Mahá-potána Kórála* (*Mudiyánsé* of *Kón-véwa*) here “took leave” of us, as we were going over into *Kuñchuttu Kóralé*. He has been indefatigable, accompanying us himself to the various places visited in his division during the fortnight spent in it. Without his personal assistance and influence it would have been impossible to get many of the ruined sites cleared sufficiently for examination. Even as it is, I shrewdly suspect that the lesser headmen (on whom devolves the task of turning out labour to clear paths to ruins) have judiciously kept back information regarding certain places not easily accessible.

At *Virasolé* I parted company with Mr. Wickremasinghe, who had directions to examine ruins at *Támbara-véwa* and *Kuñchi-kuḷama* on his way to *Titta-gonéwa*. My object in making a *détour* was to personally investigate the course of the two streams, the *Tavalam-halmilléwa-oya* and the “*Yóda-éla*,” which debouch within *Wahal-kaḍa* tank, and finally pass through the great breach as one river.

The *Vel-durayá* of *Puliyān-kuḷama* (a village on the right bank of the *Tavalam-halmilléwa-oya*) was my guide, with two *keṭi* men.

*Virasolé* is one and a half mile from *Mahá-Kapu-golléwa*: we turned off thence to the right in a northerly direction. The first village reached was *Baṇḍára-halmilléwa*, one and a half miles, a *nindagama* of *Uḷugalla Raṭé-mahatmayá*. From the lips of the *Vel-durayá* (subsequently confirmed by further inquiry), I learnt the romantic story of the “*coup*” by which this small hamlet of two houses in a remote part of the North-Central Province has become virtually a village of *Cháliyās* of the Galle District of the Southern Province.\*

We passed on to *Puliyān-kuḷama*, one mile, where the *Vel-durayá* lives, and a quarter of a mile north of the village entered the dry bed of the *Tavalam-halmilléwa-oya*, here 54 ft. broad (flood-level, but only 19 ft. ordinary channel) and 15 ft. deep. We then walked down the bed of the stream in a generally north-east direction, plunging along ankle deep in sand. A single rock patch of 100 yards or more was passed, and a small perennial pool called “*Sudu-kimbulá-wala*” (“white-crocodile-hole”)—the only water supply, not drawn from wells, for the *Puliyān-kuḷama* and *Baṇḍára-halmilléwa* villages during the dry season.

A mile and a half heavy walking before we reached the junction of the “*Yóda-éla*,” with the *Tavalam-halmilléwa-oya*: where the latter measured 56 ft. broad (flood-level) by 12 ft. deep. Half a mile further up stream at one point it had scoured a channel 62 ft. by 25 ft. in depth.

The “*Yóda-éla*,” judged by its width and depth (17 ft. by 10 ft. at the point of confluence) disappoints expectation; but its size near *Rambéwa* and *Mávata-véwa* leaves no doubt that its mouth must have silted up so as to give the appearance of extreme narrowness.

We now turned our faces south-west by west, keeping the left bank of the “*Yóda-éla*” within a measurable distance on our left. After three miles of thick forest the path again struck the *éla*, which had widened out to 58 ft. by 8 ft. deep. Crossing it, and proceeding on due west, within the next mile we crossed and re-crossed the stream (everywhere dry) more than a dozen times, as it zigzags near *Rambéwa*.† Under the guidance of some *chena* cultivators of *Rambéwa* we were led into their village after midday, glad of a temporary halt and scratch breakfast.‡

### Rambewa.

*Rambéwa* lies on the right bank of the “*Yóda-éla*,” which passes along one side of the tank. The tank was quite dry, and the unfortunate women of the village have had to trudge for water during several weeks twice daily, three miles and back, to a pool in the bed of the *Tavalam-halmilléwa-oya*—twelve miles every day for bare existence.

---

\* During the reign of *Śrī Vikrama Rāja Siṅha* at the beginning of this century, there lived three chiefs of *Radulu huru* caste, claimants for the rule of the Wanni District: *Pattéwa* *Mudiyānse* at *Véṇel-kaḍawala*, *Támbara-véwa* *Mudiyānse* at *Támbara-véwa*, and *Huruḷu Mudiyānse* at *Hurulla-véwa*.

For over seven years the first two chiefs tried to outvie each other in loyal services to the Court (*Mahá-vásala*). Ultimately *Pattéwa Mudiyānse* being received with favour by the Ministers *Pilima-taláwa*, *Mígastenna*, and *Molligoda*, was made *Wanni Unneḥé* under letters patent (*sri-sannasa*) granted by the king, setting forth the limits of his jurisdiction.

This excited the envy of *Támbara-véwa Mudiyānse*, who nursed malicious intentions against *Pattéwa*, though the latter was his brother-in-law.

*Pattéwa Mudiyānse* appointed his teacher *Uḍangáwé Badderála* his deputy; and *Badderála*’s behaviour being anything but respectful, further embittered *Támbara-véwa*.

Though hating both, in order to attain his end, *Támbara-véwa* feigned great attachment to his brother-in-law, and poisoned his mind by falsely slandering *Badderála* as untrue to his trust.

*Pattéwa Mudiyānse* was not given to mercy. Already had he done to death the *Gamarála* of *Tavalam-halmilléwa* and burnt his house about his ears, in order to seize on an inheritance with which the villager had refused to part.

As the result, therefore, of *Támbara-véwa*’s slanders, *Pattéwa* had *Badderála* murdered—his near relatives, it is said, suffering a like fate. *Badderála*’s body was cast to the crocodiles at *Véṇel-kaḍawala*.

To escape the just retribution of such enormities, report of which had been carried to the Kandyan Court, *Pattéwa Mudiyānse* fled to the Trincomalee District; where he died. Some years later the son of *Pattéwa Mudiyānse*’s daughter, named *Konamali Chandrasékara Mudiyānsé*, returned to his native district and settled at *Baṇḍára-halmilléwa*. He had two lovely daughters (whose beauty is even now proverbial), *Walli Amma* and *Sinna Amma*, besides a son, *Pewalapillai*.

At this time a low-country man of *Salágama* caste, *Liyanagé Sádri*s by name, a native of *Ratgama* in the *Kandaboḍa* *Pattuwa* of Galle District, was either hawking wares in these parts or working at *Támbara-véwa walarwa* as a carpenter. Being young and well-favoured withal, he found little difficulty in winning the affections of *Konamáli*’s eldest daughter, *Walli Amma*, and eloped with her into the Kandyan hills. After the birth of a child, a boy (now twenty-one years of age, named *Bastian Appu*), *Sádri*s *Appu* returned to *Baṇḍára-halmilléwa* and lived with his wife’s father (at this time in straitened circumstances) until *Walli Amma*’s death.

Not content with having stolen one daughter, *Sádri*s contrived to abduct *Sinna Amma*, the younger sister, who was married to a man of *Kumburu-piṭiya*, and had by him a daughter of the same name. *Sinna Amma* bore *Sádri*s two children, *Tepánis Appu* and *Samáris Appu*.

Encouraged by the younger brother’s success in connecting himself with a family of high birth, *L. Juan Appu*, who had also come up to “prospect,” did a piece of “bride-snatching” on his own account. He abducted *Walli Étana*, daughter of one *Ambaráté*, of *Bét-kéwa* by whom he had a son *Kandappu*, now dead.

Rumours of this rich and easy prey reaching *Ratgama*, more *Cháliya* eagles soon swooped to the spot. *Andris* and *Uyanéris* (relatives of *Juan Appu*) arrived, and were not long in suiting themselves. *Uyanéris* “filched” a girl of *Dáchehi-halmilléwa*, and by her had two daughters, of whom the eldest is now married to a man of *Salágama* caste, *Odris Appu*. *Andris* was content to take without force the daughter of *Punchirála Lékama*, of *Kendéwa*, the most notorious cattle-lifter of his day. There are two children. *Sinna Amma* is dead; and so are the older actors in this sensational drama of real life. The present occupants of *Baṇḍára-halmilléwa* are *Bastian Appu*, *Gregoris Appu*, *Tepánis Uyanéris*, *Odris*, and his wife and male child.

This village in the northern wilds of *Kuñchuttu Kóralé* is now to all intents and purposes a *Cháliya* hamlet, peopled by natives of a district some hundreds of miles distant.

It would be difficult to match the above as a record of downright cool assurance, by which in one generation a whole village has been peaceably colonized with aliens of an entirely different caste and blood.

† Not quite sure of our whereabouts the men “coo-hooed” as only *Sinhalese* can, the call being re-echoed in clear, longdrawn-out tones from the seven-peaked hill (*Gal-siyambala-kanda*), a quarter mile on our left. A more perfect echo I have never heard anywhere, and we tested it in many ways.

‡ In the adjoining village *Galkaḍawala* a man met his death only a week or two ago under peculiar circumstances. He went in the daytime to drink at a rock water-hole, and was suddenly attacked by two bears and a cub. In a desperate struggle for life he killed one bear and drove off the others, but only to die of his injuries on the rock itself. His body was found there two or three days afterwards side by side with the bear he had killed.



At *Rambéwa* on the bund of the tank is a square inscribed pillar leaning over 30° or so. The writing is greatly worn, but if the pillar is set up straight something may be made of the record. The Vel Durayá promised to get this done: so I hope to return and examine the inscription more closely.\*

Leaving *Rambéwa*,† we again followed the “*Yóda-ēla*” up-stream to a *gal-pálama* (“stone bridge”), half a mile from the village. Measured the bridge and on to *Kahāta-golléwa*, turning sharp thence to *Māvata-vēwa*, two sides of a triangle. We might have gone direct to *Māvata-vēwa* from *Rambéwa*, but I did not wish to quit touch with the *ēla* until I had traced it to its source, the *Mora-oya*.

Between *Kahāta-golléwa* and *Māvata-vēwa* we again crossed the dry bed of the *ēla*, here trending east, and when in flood (132 ft. wide by 15 ft. to 25 ft. deep), evidently a fine stream. *Māvata-vēwa* tank was “as dry as a bone”—the surface-mud cracked from the drought. The people have had to dig temporary wells. Near here there is a *gal-amuna*, or “stone dam,” over the “*Yóda-ēla*,” breached.

Reaching *Namāda-vēwa*, two miles on (where the regular path from *Mahā Kapu-golléwa* comes in), and going on half a mile, we once more, and finally, crossed the “*Yóda-ēla*” from right to left bank. About a quarter of a mile further runs the *Mora-oya*—or would run in the rains, for on the 28th its bed was sand, dry and yielding. It is 106 ft. across by 15 ft. deep at this point.

To reach the dam over the *Mora-oya*, which threw the water down the *Yóda-ēla* at its inception, we had to walk up stream half mile.‡ I measured the dam and took a photograph of the *Mora-oya*, just below, where it flows through a rock gorge.

Here Mr. Wickremasinghe caught me up. Before we reached *Titta-gonéwa*, a blinding monsoon storm broke over us, and did not pass off till long after we had got in. The *Arachchi*, under the impression that I intended to stay one night only, had put up a *gaman-wādiya*, or temporary leaf-and-straw shelter, 15 ft. by 6 ft., which naturally “leaked like a sieve,” forcing me to take to bed under talipots, as the only means of keeping at all dry. The Tamil coolies, more fortunate, camped in a *baṇa-maḍuwa* of the temple; whilst Mr. Wickremasinghe found dry shelter in the village.

September 29.—The morning broke bright with every prospect of a fine day. Decided to leave *Rambéwa* for to-morrow and visit *Tammannéwa* and *Herat-halmilléwa*. These villages lie north-west of *Titta-gonéwa*.

### Tammannéwa.

*Tammannéwa* village is little more than a mile distant, but the ruins are situated half mile or more from the tank, where there is a large stretch of open rock cut into patches by *Euphorbia* and low bushes.

Immediately after passing a small *gal-pota* (rock patch) on the left we came to a stone fence running north and south for some 20 yards, with a 6 ft. wide entrance. Close inside once stood a building of brick (the line of the basement can still be followed) 32 ft. square. In its centre is either a *baṇa-āsanaya* (pulpit), or a *pīlima-āsanaya* (image pedestal), with a cylindrical stone basin 2 ft. in diameter close to it. It was entered on the east, and had an open hall (32 ft. by 23 ft.) in front, with entrance on either side north and south. The *gal-pota*, upon which this ruin stands, is continued on. Thirty yards east we found a regular quadrangle enclosed by a brick and stone wall, 140 ft. by 86 ft.

Within this enclosure are a *vihāré*, a *dágaba*, and a massive moulded—so-called—“*gal-ēnda*” (in reality a flower-altar) 12 ft. 10 in. by 4 ft. 10 in. by 1 ft. 3 in. The whole place was completely overrun by an exasperating thorny shrub, which prevented close approach to the buildings, until (with considerable difficulty) I induced the villagers to clear enough to enable me to photograph the *dágaba* and shrine, and to take measurements of the site generally.

It seems that the reluctance of the villagers to disturb the *yakkhó* denizens of these ruins is due to a *post hoc propter hoc* cause. They cleared a portion last year in an unwonted fit of piety, and three or four deaths have since occurred in the hamlet. Argument is simply wasted on such “unsophisticated children of nature.” Everything is attributed unquestioningly to the maleficence of demons. It is as well that they should now and again be reminded of their own practical proverb, — *rāja-kāriya* (government business), is of a greater moment at times than *deviyanne-kāriya* (service to the gods).

The *dágaba* is nothing but a mound, 12 ft. to 15 ft. in height and 100 ft. in circumference, within a square *maḷuwa* 65 ft. each way. Three feet of the octagonal *kota* stand out of the *dágaba* bell.

The *vihāra* adjoining the *dágaba* on the west is quite out of the ordinary—a small building only 11 ft. square by 6 ft. 10 in. high, formed of a miscellaneous collection of stone slabs and pillars, evidently taken from an ancient *vihāra* and put together in the roughest manner. Inside, the roof is ceiled with old pillars, and the available space is 8 ft. by 5 ft. 3 in. The stone ceiling was necessary to sustain the weight of a pyramidal dome of solid bricks, 5 ft. high with 7 ft. slope. The only image in this shrine is a small 18 in. Buddha. There is a broken flight of eight steps leading up to the *vihāré*, and a short length of brick and mud wall in front of it. The guardstones here and at the entrances to the quadrangle are larger than usual, 4 ft. 9 in. by 1 ft. 10 in., rounded at top with centre arris, and, like the “moonstones” (7 ft. by 3 ft.) absolutely plain. Beside the *vihāré* steps is a circular *mal-āsanaya*, 4 ft. 10 in. in diameter.§ Bricks, 12 in. by 8 in. by 3 in.

By the time the measuring and photographing was finished, it was past midday, and rain clouds driving past overhead warned us to hurry on to *Herat-halmilléwa*. This place proved to be three miles on, a very hot cheerless walk through low jungle, chenas, and parched tank bed.

### Herat-halmillewa.

There is little to see at *Herat-halmilléwa* beyond an old *dágaba*, patched up by the villagers. Its circular tholobate platform measures 120 ft., and is 4 ft. high. The *dágaba* base is 70 ft. round, and the brick bell (so much as is left of it) only 12 ft. in height. On the west is a stairway of six steps, 3 ft. wide, attached to the brick wing-wall balustrades.

South of the *dágaba*, a dozen yards or so, is a *mal-āsanaya*, oblong as usual, 9 ft. 4 in. by 4 ft., which is connected with the site (16 ft. 9 in. by 12 ft. 4 in.) of a *vihāré* of 16 pillars (Kandyan type, raised on pillar stumps) by two rows of five pillars, seemingly a covered way, 36 ft. in length and 13 ft. in breadth.

East of this ran the stone boundary of the premises, enclosing in a bay (37 ft. square) some buildings of brick, the outlines of which can yet be traced.

As there was but one path back to *Titta-gonéwa*, and that the one we had just traversed, we retraced our steps without delay, beating the rain by ten minutes. With that perverseness characteristic of these early “bursts” which usher in the monsoons, the storm to-day broke from the opposite quarter to that of yesterday, and as no precaution to meet its fury had been made on that side of my narrow hut, the evening closed in misery and bed, with rivulets running riot among my baggage, and the roof weeping piteously.

September 30.—Returned to inspect and photograph the *Rambéwa* pillar by way of *Namāda-vēwa* and *Māvata-vēwa*. What a change in two days! The *Mora-oya* is now flowing fast. At the crossing near *Namāda-vēwa*, a current 27 ft. wide and nearly waist deep; the “*Yóda-ēla*,” a quarter mile on, hardly less. This bears out Mr. Parker’s remark, founded on inquiry, that these freshets come down the *Mora-oya* very suddenly, entirely altering

\* Appendix E., No. 62.

† The Durayás of this village and of *Kahāta-golléwa* are of the *Pēdi* class, and the *Vili* Durayás of *Puliyan-kuḷama* will have no dealings with them. This was amusingly borne out by the action of the Vel Durayá, my guide, who, though manifestly “dying for a drink,” refused the water I freely imbibed at *Rambéwa*, so long as the villagers were present. I had no difficulty, however, in inducing him to retire with a bottle of the same water as soon as we were well out of sight of the village.

‡ For a reference to this “*Yóda-ēla*” and the dam, see Mr. H. Parker’s “Report on Padaviya Tank,” p. 3, lines 44 ff.

§ Plate XXIX.



its aspect in a day. Nor was the effect of the heavy rain of the past two days confined to the streams. *Māvata-veva* tank, dry to cracking on the 28th, had to-day a sheet of water 300 yards by 100, which we had to splash through, ankle-deep, to reach *Rambēwa*.\*

### Rambewa.

At *Rambēwa* found that the pillar had been put up by the combined labour of *Kahāta-gollēwa* and *Rambēwa* men. It is 6 ft. in height, squared sharply to 12 in. There is writing on all four sides, but so weathered that I had to be content with a copy marred at present by several *lacunæ*, which may be filled later from a collation with other like inscriptions. The *sannasa* is dated in the 1st year of a king styled "*Abhā Salamevan*," and reference is made to a "*Sen Senevirat Pirivena*."†

October 1.—As the weather is evidently breaking, and I am determined to push on to *Padaviya* at any cost, decided to "lump" two days' work here into one. Sending Mr. Wickremasinghe to examine *Tikkēwa*, I returned along the *Mahā-Kapu-gollēwa* path to examine for myself the ruins at *Kuñchi-kuḷama* and *Tāmbara-veva*. Mr. Wickremasinghe's full description has left me little to add.

### Tāmbara-veva.

*Tāmbara-veva* is one of the prettiest tanks I have seen, with thick foliaged *kumbuk* trees fringing it all round close to the water's edge. Mr. Wickremasinghe is hardly justified in considering the ruins secular, wood-built, and "the likely residence of the *Tāmbaraveva* family"—unless, indeed, some ancient monastery was turned to use for a *walawwa* at a later date. It would almost seem as if there had been a *diyāgala*, or "moat," on two sides.

The situation of the buildings was excellently chosen,—their back resting against the very bund of the tank, to which a broad flight of steps led down. There is no undergrowth, but the many large trees cast a sombre shade over the site in keeping with the remains of a dead past.

[The following is Mr. Wikremasinghe's report of the ruins, with slight modification and a few extra particulars added :—

"On arriving in the afternoon at this cluster of ruins, which is situated below the bund of the village tank, I was struck with the simplicity of the plan and the absence of ornamental stonework which form a characteristic feature of the sacred architecture of Ceylon. That its buildings had been constructed of wood there seems to be no doubt. It was the likely residence of the *Tāmbaraveva* family.

"The ground round the ruins is raised, and the site oblong. It is bounded by a stone rampart 208 ft. by 82 ft., and bisected so as to form two terraces, one higher than the other, by a *bemma*, or stone bank, running parallel to the eastern and western walls, which make the short side of the quadrangle.

"The main entrance to the first or lower terrace is on the east by a flight of five steps (6 ft. wide) leading to a porch 18 ft. square, the basement of which appears to have the usual torus and ogee moulding. Two balustrades 3 ft. 3 in. with splayed sides 4½ ft. long, and two plain guardstones terminate the sides of the steps. The four pillars at the back of the porch, which are in a line with the eastern boundary wall, perhaps mark a large doorway to the premises.

"The wall on the right runs 24 ft., while on the west it is continued for 40 ft.. The southern wall seems to have had no entrance, though there is a gap 6 ft. or 8 ft. wide, probably due to the falling away of the stone slab near the south-east corner.

"Within the first terrace are to be found a *mūtra-gala* (urinal stone) 2½ ft. by 1½ ft., lying some 30 ft. west of the porch, and a flight of five steps (6 ft. wide, 12 in. tread, and 6 in. rises) flanked by balustrades (3½ ft. long and 2 ft. high) with splayed sides, and by plain guardstones. On going up these steps I saw before me at a distance of about 18 ft. an opening (6 ft. wide) in the northern boundary wall at a point 30 ft. east of the bisecting wall above-mentioned. This opening might have led to an adjoining building outside the wall as indicated by the remnants of another wall running out at right angles.

"Not being able to find any more traces of buildings within this area, I ascended the flight of five steps (similar to those already described) leading up to the higher terrace. A few feet in front are two pillars 6 ft. 6 in. high, and some flags lying horizontally between, as well as behind, the pillars. A little further on the right is a stone basin 2 ft. 6 in. by 1 ft. Another flight of five steps, 31 ft. west of the pillars, leads up to the threshold flag 6 ft. by 2 ft. 6 in., of what seems to have been a wooden building constructed on a low brick basement.

"Further on again is the western boundary wall. Ascending a set of four steps there, similar to those at the eastern wall, I reached still higher ground with no traces of buildings; only a path, which goes straight 100 ft. to the bund, mounting it by a flight of six steps with plain guardstones and balustrades, and thence down to the water by a flight of steps on its inner slope.

"South, about 30 yards, on the outer slope, is a stone figure of *Ganesa* lying under a tree." ]

### Kuñchi-kuḷama.

I passed on to *Kuñchi-kuḷama*, which is a *pāḷu-gama* (lately bought by Moormen of *Pattēwa*) crossing the *Tavalam-halmillēwa-oya*, now running strong. Some of the Moors who had started ploughing the tank readily guided me to the ruins across a *hinna*, by a different approach to that taken by Mr. Wickremasinghe three days ago. The jungle growth has buried the buildings so completely that the lines of the monastery could only be followed with the greatest difficulty, not lightened by the myriads of green caterpillars ("*koṭi-embuló*," the Moors call them), which hung from every twig at the end of long silky threads, and fastened on to face, hands, and body.

[I followed Mr. Wickremasinghe's explorations, and can vouch for their patient accuracy. He records :—

"On September 28 we left *Mahā Kapu-gollēwa* and started for *Titta-gonēwa*. I was directed to examine the ruins at *Kuñchi-kuḷama* and *Tāmbara-veva*; the one an abandoned village now being cultivated by Moors, two and a half miles north-east of *Mahā Kapu-gollēwa*, and the other a mile and half further, once the residence of a great chieftain, *Tāmbaraveva* Mudiyānse, now a *bandāra* village of *Ulugalla Raṭemahatmayā*.

"The straggling village path from *Mahā Kapu-gollēwa*, after running for a mile or so through paddy fields and along bunds of tanks, enters the forest, from which it emerges only at *Kuñchi-kuḷama* below the *hinna* (or watershed) of the village.

"A quarter of a mile to the right on the *hinna* itself are the ruins in dense jungle still wet with the rain of yesterday, and infested with swarms of caterpillars hanging from the boughs.

"The ruins seem not to have been examined before. The Government Archæological Return simply mentions the existence of a "*dāgaba* and stonework in ruins."

"I approached the *ārāma* on its southern side, along a path cut by the Moorish cultivators under the orders of the *Kōrāla*. The first thing that met my eyes after passing a small pond to the right was "a stone fence" abutting against two side walls on the east and west, so as to form a quadrangular enclosure 310 ft. by 130 ft. I entered the premises by an opening 6 ft. wide, probably the southern entrance. Forty yards further north another stone wall runs east and west parallel to the southern fence. On entering this also I found myself in a *petna* (or path) between two large buildings laid next to the wall and parallel to each other, the space between them being 40 ft. Both face north.

\* The people of *Rambewa* openly expressed their belief that my arrival on the scene, and the setting straight of a pillar which had been aslant for centuries, had a definite connection with the heavy fall of rain—the first of any practical good for months.

† Appendix E. No. 62. [The subsequent discovery of an almost identical inscription, perfectly preserved at *Iri-piniyēwa*, a mile or two distant, has permitted of a safe reading of the whole of the *Rambēwa* pillar.]



"The one on the right seems to have had a basement 48 ft. wide (at front and back), 78 ft. long (at the sides), and about 2 ft. or 3 ft. high. The entrance, 4 ft. wide, is by a flight of five or six steps (12 in. tread and 6 in. rises) flanked by two plain balustrades with splayed sides and two plain guardstones, each 2 ft. broad, and 3 ft. above ground, resembling a reversed shield. The roof appears to have been supported by 24 dressed pillars (of which 10 are still *in situ*) laid out in six rows of four pillars. Each of the pillars in position measures 9 in. by 8 in., and is 7 ft. above ground. At the south-east corner of this building was found a standing figure of Buddha (life size). Its feet, head, and arms, which had been separately attached, are missing.

"The building on the left is of the same size and pattern as the one described, except that it seems to have had 36 pillars instead of 24, in six rows. Only six of them are in position.

"About seven or eight yards further north, along the west boundary wall, is a flight of steps (eight) 5 ft. wide. On ascending it I found traces of a path due west at right angles to the wall. Creeping through the thorny bushes for ten yards, I came to a 24-pillared building, 20 ft. by 15 ft., probably a *pīlīma-gé*. The arrangement of the pillars resembles that of the first mentioned building. Here is a seated figure of Buddha, head broken off, 18 in. by 24 in.

"Returning to the steps at the stone wall and proceeding 60 ft. northward along it, I reached slab rock. On this are traces of a building and a pond.

"The western boundary wall ends here. I therefore turned eastward along the northern wall, until at a point 60 ft. distant I saw an opening (5 ft. or 6 ft. wide), which may have been the northern entrance. Then the wall is continued 65 ft. until it meets the eastern boundary wall.

"About 100 ft. north of this corner are traces of a small building of eight pillars arranged in two parallel rows. About 30 ft. south of the same corner is a ruined *dāgaba* adjacent to the eastern wall on the high ground outside. Its *maḷuwa* is 40 ft. square. A *sri-patula* stone, edges moulded, is found lying on the east side of the *dāgaba* which is covered with thick low jungle. Its *garbhaya* has been broken into by treasure-seekers.

"The ground outside the eastern boundary is full of rocks, and rises rapidly towards the ridge of the *hinna*. Below the wall, and in front of the building above described, grows a large number of tall ironwood trees (*nā-gas*) often met with at Buddhist temples." ]

### Tikkewa.

Mr. Wickremasinghe returned from Tikkewa, with some notes, which he will embody in a connected description.

[It is convenient to insert this here :—

"An abandoned village, four to five miles from *Tittagonēwa*, mentioned in the Archæological Return as containing a ruined *dāgaba*, 40 pillars, and a carved slab, all in the jungle.

"The cluster of ruins, encompassed by a stone wall nearly 240 ft. square, is indeed under a dense low jungle, on the east bank of a stream, said to flow to *Baṇḍāra ulpota*, a tank half a mile south.

"I was able to find sites of five buildings within the enclosure, and two spouts, each 3½ ft. by 1½ ft., on the east boundary wall. The buildings are—

"(i.) A *vihāré* in the north-west corner, 35 ft. by 45 ft., with dressed pillars, each 15 in. broad, 12 in. thick, and 6 ft. 10 in. high above the ground. They are laid out on the basement in four rows 4 ft. from its edge, the intercolumniation being 6 ft. by 9 ft. The basement is built on stones, and seems to have had an ogee moulding. A portion of the coping stone, which was lying on the ground close by, has a projecting moulding similar to two ogees meeting together so as to form a high ridge or fillet at the centre. The entrance is on the east by a flight of four steps 6 ft. wide. The two *makara* balustrades on either sides measure 2 ft. by 3 ft. by 9 in. each. The carvings on them are well finished, each having a bowl surmounted by a lotus plant with buds and full-blown flowers cut in relief just below the mouth of the *makara*. The "moonstone" and the guardstones in front being almost underground cannot be measured or described. The bricks employed in the building are of moderate size, being 12 in. by 6 in. by 3 in.

"(ii.) A *dāgaba* on the north-east with a large stone *mal-āsanaya*, 8 ft. by 3 ft. by 4 in. on the north. The *dāgaba* has been dug into, and was, at the time of my visit, overgrown with thorny jungle which prevented my taking measurements.

"(iii.) Another *dāgaba* on the south-east, also rifled.

"(iv.) Traces of a building near the southern boundary with two entrances on opposite sides. At one of them was found a guardstone 3 ft. 7 in. by 1 ft. 3 in. with a *pun-kalasa* or flower-pot, carved in low relief.

"(v.) A mound at the south-west corner with a few broken pillars scattered about." ]

October 2.—Started baggage coolies off early for *Padaviya*, accompanying them as far as *Tammannēwa*. We then forged ahead, as I wished to see the "lion spout" at *Sinhaya-ulpota*, five miles on.

### Sinhaya-ulpota.

The path from *Kēbitigollēwa* converges at *Sinhaya-ulpota* with the one we followed. This village is a *pālu-gama*, with a good tank and was abandoned some years ago. The *Morakēwa* people still cultivate under it. There is a small *vihāré* here (an appanage to the *Vihāra-halmillēwa* temple), with a single priest.\*

The mis-styled *sinhaya-pīlla*, or "lion spout," was originally on the slope of the hill near the temple, some distance from its present position at the bottom. Three or four years back the then resident priest induced men of the nearest village to drag it down.

The supposed lion (*sinhaya*) headed spout, and the spring (*ulpota*) of delicious cold water, which was made to flow through the mouth of the beast, have given the name to the village from Kandyan times.

The stone spout is rectangular, about 6 ft. in length by 1 ft. square, finished—not with the head of a lion, but the gaping jaws of a *makara*—a glaring instance of the persistency with which error can be perpetuated!

[In Diaries of Agents of Nuwarakálaviya, I have met with the following references to *Sinhaya-ulpota* :—

"August 26, 1853.—At this place, as the name ('the lion's spring') denotes, is a delightful spring of never failing water gushing down a hill or *hinna*. The course of the little rivulet is densely covered with pepper-vine and shaded with almost every fruit tree. The breadfruit tree was absent, and the priest through whose compound the stream runs had not even heard of such a tree. Anciently the stream was conducted along an open stone pipe ending in a carved lion's head. This is still to be seen; but the water no longer passes through it. The priest promises to have the old carved stone replaced, and to let the water once more through the lion's mouth. It is a pity if he does not do so, as it would have a pretty effect and no more labour needed than dragging the stone some fifty yards. The village of *Sinhaya-ulpota*, strange to say, is a small and insignificant one. One would have thought the blessing of pure and never failing running water would have been appreciated in this parched up country.—(J. Northmore.)

\* An unconventional priest. He spoke Tamil as well as Sinhalese, and in passing us when seated in his *pansala* bent low inclining the shoulder, the usual sign of inferiority and deference! Buddhist priests, who know what they are about, stoop to no one. The priest (as at *Relapanāwa*) complained that the villagers about lent him no assistance—in this he was supported by the *dāyakayā* of *Morakēwa*,—that his roof was not thatched, nor his fence repaired; so that he was wet by the rain and elephants played pranks in his back yard. He begged me to send for the defaulters and admonish them.



" *July 23, 1864.*—Arrived here in the afternoon from *Padivil*, 8 miles. This village derives its name (*siṅha*, 'lion'; *ulpota*, 'spring') from a spring of beautifully clear water which never dries up. In former times the water was conducted from the spring to the village by stone pipes terminating in a representation of a conventional lion's head, from which the water poured and which gave the name to the village.—(R. Morris.)

" *September 4, 1869.*—Through forest of fine timber (including the *ná* tree, a very strong wood, and regarded as sacred and fit only for religious edifices) to *Siṅhá Ulpota*, 'the lion fountain,' so called because the never failing spring of delicious pure water used to flow through a stone trough (still in existence, though the water does not flow through it now), with a lion's head, at the end of the mouth of which the stream proceeded. The spring waters a line of beautiful arecanut trees planted along its course. Here there is an old iron cannon marked with a crown and a P, said to have been taken from the Dutch.—(L. Liesching.)

" *August 18, 1873.*—All that remains of this village is the pansala inhabited by a priest. The viháré has been allowed to tumble down, and the *gankárayó* have deserted it. Orders given to the Kórála to endeavour to bring them back, as the tank is still in good order.—(J. F. Dickson.)

" *February 3, 1887.*—*Siṅhaya Ulpota*, a fine spring; ruins of viháré; a spout and water channel. 'Lion spring' the village is called from the gurgol. There was lying here an old English cannon: no history, but said to be here "from the Sinhalese times;" possibly from some vessel wrecked at Kokkelai, as it looks like a ship's gun.—(R. W. Ievers.)"]

### Padaviya.

We then made a fresh start for our camp at *Padaviya*. There are no inhabited villages on the path between *Siṅhaya-ulpota* and *Padaviya*, a distance by "the shortest cut" of nearly eight miles.

There is a fair bridle path the whole way, and as it passes through forest we felt no inconvenience from the midday sun. Forest extends to *Walanteliya-potána*, the first of the open reaches of grassland (*kudával*) interspersed with wooden clumps and an occasional low rock outcrop, within *Padaviya-veva*, which extend to the bund on the north.

Five miles from *Siṅhaya-ulpota*, after traversing the bed and fields of two abandoned tanks, *Kudá Nika-veva* and *Mahá Nika-veva*, we reached the *Mugunu-oya*. The stream here is 70 ft. from bank to bank and 20 ft. deep. Breakfasted in its sandy and almost dry bed.

The usual path continues to skirt the river for some little way, crosses it, and then winds through "reaches" and over rock patches, *Divul-kudáva*, *Talapa-gal-eliya*, *Raṭa-miris-wádiya*, *Hává-gala-eliya*, and *Havi-gala-eliya*—ultimately sweeping round eastwards through *Navara-kada-mulla* along the inner face of the huge embankment.

We took a somewhat shorter course almost directly north passing across a succession of grass stretches and forest patches, *Walanteliya-potána*, *Wá-potána*, *Helamba-gal-eliya*, *Gala-hiṭi-yáva*, *Kandebé-eliya*, until we gained *Eluvá-hengichcha-gala* ("the rock where the goat hid").

At this point the two hills, *Etum-balana-kanda* and *Deviyanne-kanda*, which help to form the great bund of *Padaviya*, first came into view a mile across *Mahá Wádige-dúwa*, the feeding ground of the very few wild buffaloes remaining unkilld in this tank.

An ancient *petmaga*, or road, is traditionally said to have run from *Mora-goda* (a forest tract so-called, two or three miles south of the bund), past *Eluvá-hengichcha-gala* to *Deviyanne-kanda*; and a line of slightly raised ground was pointed out to me as its course.

The sun was now sinking well down, and the picture of the straggling line of coolies—we had caught them at the pool in *Kandebé-eliya*—heavily loaded, picking their way slowly through the tall *ramba* grass, and the stretch of level plain, with forest at back in the distance, instinctively recalled to my mind—*magnis componere parva*—pictures of African travel.

Crossing the *Mugunu-oya* near the foot of *Etum-balana-kanda*, we shortly fell into the more circuitous path by the bund mentioned above, and half mile on reached our camp.

The Kórála had preceded us here three days back. The huts are put up in a place cleared of low jungle, directly below the bund of the tank, inside—the site usually selected for the camp of Europeans who visit this still little known tank. The river runs within 150 yards, and the breach is not a quarter mile off.

The heavy work and exposure of the past week brought on a sharp attack of fever, and forced me to take to bed at once. Heavy rain for an hour after dark.

*October 3.*—Strong fever.

*October 4.*—Fever abating: able to sit up. Sent my Assistant and coolies with the Kórála to *Alut-hal-milléwa*, six miles distant. Very severe thunderstorm about mid-day, lasting more than an hour; afterwards more showers. Night set in without the return of the party. As I imagined, they had found too much to do considering the inclemency of the weather, and elected to stay in the village for the night. About 9 P.M. a messenger arrived confirming this, and asking for change of clothes and provisions early next morning. A note from Mr. Wickremasinghe informed me that he had half completed a rough plan and measurements of the ruins, which were far more extensive than the Archæological Return shows.

*October 5.*—Too weak to walk beyond a few yards. In the evening Mr. Wickremasinghe and his party returned very "draggled." The *Má-oya* too swollen this morning to admit of crossing, until I ordered a couple of trees (one on either side of the river) to be cut so as to fall inwards. The "relief" only reached the party as they were returning. They fared poorly last night, though they had the best the village could afford, chiefly *kuraklean*, fine grain.

Mr. Wickremasinghe brings back careful notes, and an intelligible plan of the ruins at *Alut-hal-millewa* as well as two fragments of ornamental bricks.\* In excavating some steps, a portion of an old inscription (of king *Vahaba*) was found on a step.

These ruins should be further examined if possible. I have meanwhile every confidence in the reliability of Mr. Wickremasinghe's work, and feel therefore less inclined to chafe under my own unfortunate inability to attempt to go so far afield at present.

Rain less frequent and heavy to-day.

### Alut-hal-millewa.

[Mr. Wickremasinghe's notes on *Alut-hal-milléwa* are as follows:—

"Left *Padaviya* with a few coolies to inspect the ruins at *Alut-hal-milléwa*, a village six miles east, described in the Archæological Return as containing a ruined dágaba and 20 pillars in the jungle.

"We first crossed the confluence of the two streams, the *Mugunu-oya* and *Mora-oya*, over the roots of a huge *kumbuk* tree and some rocks lying across the bed. Thence walking for about two miles through *ramba* grass on the muddy bed of the *Padaviya* tank, we entered forest, through which footpath runs for a mile and half to *Bógaha-veva*. Its sole inhabitants are a few families, "*Wanni minissu*"—undoubtedly the descendants of *Veddás*, for some of them still use the bow and arrow in hunting.

\* Plate XXXVI.



"*Alut-halmilléwa* is two miles further on the same footpath. The ruins lie a little to the north of the tank within a "call" from the village. They consist of four buildings: two viháres, a *bódhi-kotuwa*, and a *dágaba* within consecrated ground, which seems to have been enclosed by a quadrangle wall and a moat, although of these only few traces can be seen.

"Fifty feet south of the first and bigger vihára, near what seems to have been a gate of the southern boundary wall, I found a stone 3 ft. 9 in. by 2 ft. 6 in., resembling half an egg, hollowed to contain water. Next to it is a smaller stone, which is evidently intended for the worshippers to wash their feet before entering the sacred precincts. The villagers call the stone basin '*handun poruwa*.' A few feet outside the gate there are marks of a building, perhaps the residence of the incumbent priests.

"The first viháré, the basement of which measures 65 ft. by 50 ft., has sixteen pillars (each 9 ft. square and 5 ft. above ground), laid out in groups of four at the four corners, about 16 ft. from the edge, the intercolumniation being 2½ ft. by 9 ft.; the six pillars in front (three in each side) supported the roof of a porch 16 ft. by 9 ft. The basement 2 ft. high, built of bricks, seems to have had a moulding. The entrance is on the south-east by seven steps 5 ft. 2 in. wide, 1 ft. 2 in. tread, and 5 in. to 6 in. rise, terminated by a plain 'moonstone.' No balustrades or guardstones have been formed.

"Whilst digging for the steps I discovered an inscription on the head of the fifth step. The greater part of it is quite defaced, perhaps by constant walking over.\*

"The king mentioned seems to be *Vahaba Rāja*, who, according to the *Mahāvamsa*, reigned for forty-four years (66-110 A.D.).

"At the back of the viháré is a large size standing figure of Buddha, half buried in the ground. Its head and arms, which had been fixed on, are missing. I had the figure dug out. It is 5 ft. 7 in. high (up to neck), 2 ft. broad across breast. Its feet rest on a circular pedestal 2 ft. 2 in. in diameter, ornamented. Two pieces of bricks exquisitely carved, one with a sort of scroll work within a rectangular beaded band, and the other with a drooping full-blown lotus,† were also picked up from among the broken bricks and tiles scattered about the place.

"If the inscription at the steps belongs to king *Vahaba*, as is probable, this temple may have been one of the many built by him. And in this respect, considering the space occupied by the obliterated letters in the third line of the inscription, I am inclined to read '*Tisawa*' as part of the name of the village *Tissavaddhamanaka*, at which king *Vahaba* constructed the *Mucela Vihāra*, and conferred on it 'the moiety of the waters of the *Alisara* canal.'‡ (*Mahāvamsa* XXXV.)

"Fifty feet to the north, and parallel to the first, is the second viháré, 36 ft. by 26 ft., with twenty-four dressed pillars, of which ten are *in situ*. They are 10 in. square and 8 ft. above ground, and are arranged in four rows, six in each row, the intercolumniation being about 7 ft. The entrance is probably on the east side, where there is a large quadrangular slab with splayed corners and smoothed surface measuring 9 ft. 8 in. by 6 ft. 8 in. by 1 ft. 4 in. Two small stone pillars stand near it, one on each side.

"The *dágaba*, 14 ft. high, is 100 ft. south of this building, and is surmounted by an octagonal pinnacle (*kota*) 1 ft. 8 in. high and 2 ft. 2 in. in girth. The *dágaba maḷuwa* is 50 ft. square, and is reached by a flight of seven steps on the west. Near the steps are a *śri-patula* 2 ft. 2 in. by 2 ft. 2 in. by 10 in. and *mal-āsanaya* 4 ft. 10 in. by 3 ft. 2 in. by 6 in.

"A mound of earth with brick basement 3 ft. high and 25 ft. square, situated about 100 ft. south of the first viháré, marks the probable site of the terrace of a *bo*-tree. The entrance on the north is by a flight of five steps 3 ft. 8 in. with guardstones carved with *doratu-pālayas* 2 ft. by 1 ft.

"The heavy rain that poured on the first day of my examination of the ruins hampered my work, and made my return to the camp almost impossible. I was therefore obliged to take shelter in a hut, where I passed a most uncomfortable night near a fire drying my wet clothes. The man whom I sent for a change of clothes and some food was only able to reach the camp late at night. The *Vel-Vidāna* of the place did his best to get me and the coolies some *kurakkan* and a little rice.

"The weather cleared next morning. I was able to complete the examination of the ruins and return to the camp early. Food and clothes met us half way."‡

### Padaviya.

October 6.—Directed Mr. Wickremasinghe to go to the "*Mora-goda*" ruins, about a mile from here north-east, outside the tank, and generally to clear jungle round the buildings, &c., preliminary to my visiting the site tomorrow, as I hope.

Able to get as far as "*Wālakkidanguwa*" (the short stretch of the *Mā-oya*, between the confluence of the *Mora*- and *Mugunu-oyas*, and the great breach through the tank bund), where I hit on a lovely "peep up stream" for a photograph. Also had a first look at *Parākrama Bahu's* inscribed pillar on the bund west of the breach. Weather sunny, but more rain to come.

In the evening Mr. Wickremasinghe reported that the ruins at "*Mora-goda*" were in thick jungle, and would take some days to explore.

October 7.—In the morning re-visited the pillar near the breach, but whilst copying the inscription driven back by heavy rain.

Tamil coolies sent to "*Mora-goda*" to excavate the basement of the (so-called) "*Patirippuwa*."

In the afternoon walked to the "*Mora-goda*" ruins with difficulty. On the way inspected the medley of cut stones on the east bank at the great breach, no doubt part of the ancient *mēda-horowwa*, or low-level sluice.

Before reaching *Mora-goda*, caught in a sharp storm, which drenched us; but went on. Mr. Mortimer of the Survey Department has recently been working at *Padaviya*, surveying the bund, and apparently (though I have no intimation of this) by his lines and pickets, some at least of the "*Mora-goda*" ruins. In any case, it will be well not to trust to the chance of this, and to examine independently, adopting Mr. Mortimer's survey afterwards if one exists.§

The *Kórāla* showed me all the ruins, including the wells (from which the place has been named "*Lin-hat Mora-goda*"), inscribed slabs, and sculptures; and I was able to decide on definite work.

The dank jungle dripping from the recent showers, the swarms of mosquitoes, and countless "strands" of green caterpillars hanging from every stalk, make exploring and jungle work just now exceedingly trying.

On return had to go to bed at once, the exertion and wetting having brought on a return of fever.

October 8.—Fever. Unable to stir out. Mr. Wickremasinghe and the Tamil coolies (now joined by four Sinhalese villagers with *keṭi* for jungle felling) to "*Mora-goda*" to make a plan, take measurements and continue excavation. Reported discovery of more Tamil writing (besides the three slabs) on the fillet of the coping and the block of the basement of the "*Patirippuwa*." Besides these there is the pillar inscription (Sinhalese) discovered by Mr. H. Parker in 1886.

Mr. Wickremasinghe completed one-third of the measurements. Weather again all that could be desired.

October 9.—Not feeling strong enough myself to undertake the long walk, sent my Assistant with the Tamils to *Buddhanne-hēla*, some miles north of *Padaviya*. Mr. Wickremasinghe may be trusted to render a good account of his exploration of the place.

Spent the forenoon in finishing the copying of the fine inscription (*Parākrama Bahu's* pillar) on the bund.\* Caught in a smart shower. No rain afterwards.

\* Appendix E. Nos. 63, 66.

† Plate, XXXVI.

‡ Ingenious, but too speculative—B.

§ Mr. Mortimer included the "*Mora-goda*" ruins in his survey of *Padaviya*; and his plan has been utilised in part.



Mr. Wickremasinghe did not get back to camp till nearly 9 P.M. The party lost its way and was glad enough to place the river between it and a forest in which bears and elephants abound. Mr. Wickremasinghe reported that the distance was about 12 miles (*sic*), that the rocky ridge would not be worth my while to visit but for a fine pillar inscription of a king "*Abhá Salamevwan*," which he had discovered in a *kóvil* under a boulder, used as a door-post and put in upside down. The caves, he states, have no inscriptions, and the only sculpture is a small *Muchilanda*-shaded Buddha in one of the caves.

I must make an effort to get to the place.

October 10.—Spent the whole day in the "*Mora-goda*" jungle taking notes.

There is work here, if full excavations be undertaken, for weeks. All I can do now is to ascertain what exists above ground as far as the thick forest permits of an examination, necessarily not free from doubt and probable omission.

Had the "*Patirippuwa*" basement excavated to the original ground level, some three feet down, in order to get accurate measurements of its complete moulded outline. The design of moulding recalls *Bérendi Kóvil* in the Three Kóralés, but does not equal the latter for variety and grace. On the coping fillet are cut two lines in old Tamil letters, not very legible : in laying bare the elevation, more letters were discovered on a portion of the block.

Photographed the inscribed (Tamil) slabs near the "*Patirippuwa*"; also its moulded basement\*, a carved pillar, a "stand"† stone bull, figure of *Padmapáni*‡, a sedent Buddha (half the face split off)§, the *dágaba*, a stone window,† and one of the ten (not "seven") wells.

Assistant engaged in surveying (with prismatic compass) the enclosure in which lie the ten wells.

October 11.—To "*Mora-goda*" again. Copied and photographed the pillar with the Sinhalese inscription of "*Siri Sang Bo Kasub*" (16th year). The writing on the whole is well preserved, though some letters are completely gone.

Mr. Wickremasinghe still surveying. Weather continues fine.

October 12.—Commenced excavating the innermost room of the "*Patirippuwa*" : soon discovered a chamber lined with stone, and at the centre, *in situ*, an evident *lingam*. So the "*Patirippuwa*" proves to be a *Saivite* temple.

Photographed the great breach, the ruins of the sluice on its east bank, and the fallen lion. Weather apparently set fine for the time.

### Buddhanne-hela.¶

October 13.—Started in "lightest possible marching order" for *Buddhanne-hela-kanda*, prepared to camp out in the caves. This on the strength of Mr. Wickremasinghe's report of the distance, and the number of lines to be read on the inscribed pillar. The day was fitful, clouded and sunshiny by turns, but without rain.

The path, after leaving "*Mora-goda*," runs for half a mile down the course of an *ēla*, which I found trended very slightly north of west by following it up for half a mile upwards. It is not improbably the *pita-wāna* or spill-water stream, at the east end of the bund.

The path then winds through tall forest with no break for four or five miles ; until it passes through a "water-hole," *Ramba-wala*, and a quarter mile on meets a long pool (*Wá-gaha eba*), waist deep, though only some 30 ft. broad. Another mile, and a second pool, *Pañu-gas-wala*, also on the left. Subsequently the path crosses a flat rock known as *Hamala-gala*, and further on a larger patch 200 or 300 yards by 60, called *Diggan-gala*.

Half mile more and *Buddhanne-hela* is reached, the path skirting its east side. The distance from *Padaviya* must be nine to ten miles.

The bare ridge known as *Buddhanne-hela* lies roughly north and south. A climb of twenty or thirty yards brings one to 43 rock-cut steps ; these lead on to the summit. Here is a strange hulk-like boulder, 35 ft. in height, which has been doubly utilized, to erect thereon a *dágaba* and to shelter a shrine (*Cave No. 3*) under its south overhanging side.¶

¶The following notes regarding the caves, &c., made by Mr. Wickremasinghe, I verified :—

"*Cave No. 1*.—Very small ; faces south.

"*Cave No. 2*.—Faces north ; 22 ft. deep, 15 ft. broad ; half filled with earth and bats' dung ; 5 ft. present height. No inscriptions ; *katáraya* badly cut.

"Climbed up the overhanging rock, which forms the roof of this cave. Found traces of a small brick building (perhaps a *mura-gé*) and a stone altar slab 1 ft. 6 in.

"*Cave No. 3*.—West of *Cave No. 2* and adjoining it is slab rock. Forty-three steps are cut in it leading to *Cave No. 3*. This cave, which faces south-west, is formed by a large boulder, 51 ft. by 16 ft. and 35 ft. high, lying on the large flat rock as if dropped there by some *yódaya* (giant).

"The boulder's summit is inaccessible, except with the aid of a long ladder. A mound of brick in its summit was probably once a *dágaba*. The cave is 16 ft. deep, 16 ft. wide, and 8 ft. high ; the *katárama* is high. Within the cave is a brick building, seemingly a *Pulliyar kóvil*. The porched entrance and vestibule, which extends outside the cave, is 27 ft. long, 12 ft. wide. Brick wall, 1 ft. 4 in. thick and 7 ft. 9 in. high (outer wall), 3 ft. inner wall. Basement of the building has the usual brick moulding.

"The *lingam* (and *yóni*) is placed near the black wall. Pieces of a broken *Pulliyar* are found on the slab rock close by the *kóvil*. Bricks of the *kóvil* 10 in. by 7 in. by 2 in., and 10 in. by 5 in. by 2 in. : pillars, some dressed, 8 in. square, 4 ft. high ; of the *dágaba*, radiated, 17½ in. by 12½ in. by 12½ in. by 2½ in. thick.

"Within the porch I found a square pillar 9 in. square by 6 ft. 4 in., fitted with tennon and mortice for a door-post. It is covered with a long inscription on the four sides, and had been put in upside down. Letters under earth proved tolerably clear. The pillar evidently belongs to some other ruins. It is dated 10th day of the waxing moon of Poson of the third year of a king '*Abhá Salamevwan*.' A few rock-cut letters were also found near the boulder.

"Close to the *kóvil* in a *gal-wala*, or rock pool, was found a stone 2 ft. 2 in. by 1 ft. 7 in., perforated with five square holes.\*\*

"*Cave No. 4*, facing east, 32 ft. wide, 18 ft. deep, 10 ft. high, is 70 ft. south of *Cave No. 4* and 130 ft. south of No. 2 : *katáré* rough. The mouth is covered by a rectangular wall built of brick, 1 ft. 8 in. thick, and about 6 ft. high. The room, 13 ft. 9 in., by 11 ft. has three entrances. Width of the front entrance 3 ft. 2 in., and that of the side entrance 2 ft. 7 in.

"A seated Buddha protected by seven-hooded *Nága* in the room. The figure is coated with chunam, and is 2 ft. 2 in. high, head to feet, and 2 ft. across legs. Bricks 12 in. by 9 in. by 2¼ in.

"*Cave No. 5*, facing west, 38 ft. wide, 18 ft. deep, 11 ft. high. No inscription ; 'drip-line' poor. This cave is at the back of *Cave No. 4*, and is formed by the same rock."¶

The pillar proved to be in such good preservation that by 5.30 P.M. we had read the whole contents, completed photographs, and notes.

Decided to return to *Padaviya*, and prepared "chule" lights. Walking with a will, the *eba* was passed before nightfall. At the *ēla* we had twice a temporary check at the spot where Mr. Wickramasinghe and his men fairly lost themselves on the 9th ; but gained *Mora-goda* as the moon rose to help us somewhat with faint light struggling through the boughs. Camp reached by 8.30 P.M.

\* Plate XXX. ; XXXI.

† Plate XXXIII.

‡ Plate XXXII.

§ Plate XXXIV.

¶ I have been unable to find anywhere that this place has been previously visited by a European.

¶ Plate XXXVII.

\*\* See *ante*, Appendix A., p. 12, note §



## Padaviya.

October 14.—Morning occupied in taking a photograph\* and “squeeze” of the pillar inscription on the bund. Later, climbed *Deviyanne-kanda*, three-quarters of a mile from camp. There are faint indications of former buildings on the summit near the trigonometrical beacon. The view over the tank with its open stretches and wooded clumps, and the forest beyond, was unfortunately marred by a cloudy sky and drizzle, which rendered the outlook hazy. Nevertheless tried from the summit two photographs of the tank towards the east and south-east, covering the part of the *Má-oya* before it passes the breach, *Ētum-balana-kanda*, *Illuk-kudāva*, *Wādigé-dūva*, and a portion of *Hēlamba-gal-eliya*. Northwards the *Buddanne-hēla* rock and the neighbouring hill *Kōṅgollēwa-kanda* could be made out, with *Aspayā-bēndi-kanda* somewhat to the west.

After breakfast to *Mora-goḍa* to complete the excavation of the *Śivā Dēvālē*, and take final measurements.

Had earth removed to ascertain the manner of entrance into the *sanctum*. Photographed the *lingam* and *śalanka*.

Then with Mr. Wickremasinghe followed up the broad channel or street leading to the point where it branches right and left to the high ground near the *pokuna*.†

October 15.—Despatched baggage on coolies’ head early for *Yakā-veva*, twelve miles through forest, south-west.

The path follows the tank bund as far as the old high-level sluice (*goḍa-horowwa*)—which I examined and photographed on passing—and thence over *Hāri-gala* and *Hāvā-gala*, leaving the embankment gradually more and more to the right, before the path to *Sinhaya-ulpota* (the usual path, not the “short cut” we adopted on our arrival) branches off. From this point the path touches no village till it enters *Yakā-veva*.

Some rocky humps and patches (*Guruvā-meru-gala* and *Us-gala*) are the only breaks in uninterrupted forest until *Nāmba-kāḍa* tank intervenes at six miles, or about half way.

## Namba-kāḍa.

A large abandoned tank, through the west outskirts of which the path from *Yakā-veva* to *Padaviya* passes. Branched off to see an inscribed pillar.‡ It lies three-quarters of a mile down the bed of the stream issuing from the large breach, itself a mile from the path. The Kuñchuttu Arachchi had had the pillar (which was aslant) set up straight. A hurried examination showed that two sides are weathered beyond hope of decipherment; the writing on the other two is not altogether legible. Shall return to-morrow and attempt to read what remains of the inscription.

On the way to the breach stopped to measure the fine old *bisokotuwa* of the *goḍa-horowwa*. This ancient “silt-trap” measures 10 ft. by 9 ft., and is 16 ft. deep to the rectangular conduits. Each side of the *bisokotuwa* is faced with eight courses of monoliths 2 ft. 6 in. in thickness. Some 2 ft. of the north and south side slabs are incised 4 in. at the east end, evidently to allow of wooden regulating doors in front of the two channels (*nalal*), which passed the water out of the tank. On the *peramuna*, or inner face, the intake was a single culvert centrally placed.

On to *Yakā-veva*. Two miles from *Nāmba-kāḍa* the path passes through *Halmilla-potāna*, a *pālu-veva*; and a couple of miles further through a still smaller tank, also abandoned, *Mānēwa*.

Another mile took us into *Yakā-veva*. The baggage coolies’ had been caught in a heavy storm which we just escaped. This is a small village—the furthest inhabited north on this side. The *wāḍiya* for me had been thoughtfully put up in marshy ground, and the heavy rain had not improved matters!

October 16.—With Mr. Wickremasinghe and the Arachchi back along our yesterday’s route past *Mānēwa* to *Halmilla-potāna*. Here my Assistant turned off to visit “*Vehera-gala*,” an old site, one and a half mile west, whilst I went on to *Nāmba-kāḍa*.

Reached the breach§ by a path through the tank and over abandoned chenas.||

With much difficulty read the greater part of the only two sides on which letters are visible. The names of “*Siri Saṅg Bo*” and “*Abhā Salamewan*” occur: the characters denote that the inscription belongs to a date rather later than the *Rambēwa* pillar. Photographed two sides. A shapely vase-head tops the pillar in lieu of the ordinary plain knob.

Mr. Wickremasinghe joined me in the afternoon, as we intended to explore the ruins at “*Nāmba-kāḍa-nuwara*,” so called, on a *hinna*, some two and a half miles distant towards *Sinhaya-ulpota*.

The trying walking of the past few days, in my weak state, induced a fresh attack of fever; and I was reluctantly forced to return to *Yakā-veva*, leaving my Assistant to go on to the ruins alone. Very heavy rain caught us both before we got to shelter. Mr. Wickremasinghe was again benighted and “lost” in the forest, finally emerging at *Sinhaya-ulpota*, and returning thence, five miles, “soaked.”

¶ I add his notes on “*Vehera-gala*.” :—

## Vehera-gala.¶

“Four miles north-east of *Yakā-veva*. There are four stretches of slab rock, three lying east, the fourth south of No. 2.

“No. 1.—Here is a site measuring 72 ft. north and south, by 32 ft., with two rough steps on the east. Within is a mound of earth perhaps a *dāgaba*, ruined, as bricks (8½ in. by 7½ in. by 3 in.) and stones lie scattered about; also a stone *mal-āsanaya* (6 ft. by 2 ft. 10 in.), and eight “*gal-vāṅgedi*” (stone sockets for pillars).

“No. 2.—Inside oblong premises 84 ft. by 36 ft., the remains of a *dāgaba* on the west; present circumference 36 ft.; bricks moulded, 10 in. by 9 in. by 4 in., plain 9 in. by 8 in. by 2½ in., and 14 in. by 7 in. by 3½ in. Of four *śrīpada* stones, the only one in good order measures 2 ft. 9 in. by 2 ft. 6 in. Thirty feet from the *dāgaba*, west, a moulded *mal-āsanaya* 7 ft. 8 in. by 3 ft. 2 in. A small *gal-wala* close by.

“No. 3.—At east corner *Vivaruwa-gala*, 15 ft. high by 30 ft. and 24 ft. girth, with blocks of stones dispersed, seemingly fallen from a stone fence.

“No. 4.—Much higher than No. 2, which lies north. Traces of buildings; stone slabs, and bricks strewn about the rock. A good view of “*Nuwara-hinna*,” lying south-east, is got from the summit.” ]

October 17.—Sent baggage direct to *Kēbiti-gollēwa* on the Horowwapotāna-Vavuniya road. As the fever had abated, with Mr. Wickremasinghe and the Kōrāla to *Indi-gollēwa* to see an ancient stone bridge or dam over the *Mugunu-oya*, two miles or so from *Yakā-veva*.

Another “*Yōda-ēla*” starts from here.\*\* Of the stone work little is left—only one upright 9 ft. by 12 in. by 19 in. The *Mugunu-oya* at this point is some 40 in. wide. Our guide undertook to take us along its right bank by a short cut—a “hoo cry only”—to the path to *Kēbiti-gollēwa*: result, two miles or more, cutting and forcing our way through thick wet jungle, *bolpana* and *nelu* undergrowth, and crossing innumerable *pitaliyas* (tributaries or branch streams) before the path was reached.

\* Plate XXXV.

† Further particulars regarding the “*Mora-goḍa*” ruins are given at the end of Appendix D.

‡ Believed to have been seen first by Messrs. R. W. Levers and G. M. Fowler in 1887. See Appendix E., No. 72.

§ Probably, as at *Padaviya*, the site of the ancient *mēda-horowwa*. People of *Kōn-gollēwa* and *Titta-gonēwa* commenced to restore the breach in 1890, but abandoned the task as beyond their power unaided.

|| An elephant had preceded us by a few hours only, its footprints being deeply impressed in the muddy path. It had passed through the breach and down the channel to the pillar; for the poles the Arachchi had tied round the stone when putting it up straight were freshly snapped and trodden under foot.

¶ Not marked on Circuit Map.

\*\* A paragraph descriptive of the bridge and “*Yōda-ēla*” is inserted by Mr. Parker in his “Report on *Padaviya Tank*,” p. 3, lines 59 ff.



The only satisfaction was the opportunity thus afforded for noting the nature and flow of the *Mugunu-oya*. It averaged 50 ft. to 60 ft. between top banks, had an extremely sluggish current except over rapids, and was some 15 ft. to 25 ft. deep to the water from the crest of the banks.

We got to the path from *Indi-golléwa* to *Kón-golléwa* near its junction with the *Yaká-véwa-Kón-golléwa* path. Two miles to *Kón-golléwa*; two more to *Vihára-halmillewa*.

#### Vihara-halmillewa.

Here breakfasted, the rain clouds banking up dark behind us. Under a small rock, with at one point a *kaṭāre*, is a short cave inscription\*; also a poor viharé with small images, and a few *karandu* (caskets).

Two miles further landed us on the minor road, not far from *Kebitigolléwa*, where there is a circuit bungalow close to the tank bund. Strong fever again.

October 18-22.—Laid up with persistent fever. Weather, thoroughly monsoonish. Fine mornings; midday and evening very wet. Being myself unfit to work, Mr. Wickremasinghe undertook to visit *Dutu-véwa* and *Kudá-gama*, and examine the ruins reported there.

This he did under great disadvantage, owing to the wet weather.

[His report on the ruins is appended:—

#### Dutu-véwa.

"The Archæological Commissioner being ill, I proceeded alone to examine the ruins at *Dutu-véwa*. Kuñ-chuttu Arachchi accompanied me from *Kebiti-golléwa*. We went six miles up the Vavuniya-Vilankulam road as far as *Kele-Puliyān-kuḷama*; where, crossing the bund of the village tank and some jungle, we came upon the ruins.

"They consist of a *dágaba* and three buildings, all in thick low jungle. The *dágaba* was built entirely of bricks (each 9 in. by 7 in. by  $2\frac{1}{2}$  in.). Its present height is 9 ft., and girth 59 ft. It seems to have had the usual ornamental mouldings, but hardly any of them now remain, a few moulded bricks used in the construction excepted.

"The revetted stone terrace is 27 ft. square and 4 ft. high. There are flights of steps, 5 ft. 6 in. wide, east and west respectively, up to it. On the terrace is a *śri-patula* stone, 2 ft. square.

"About 20 fathoms east are five rough pillars, perhaps an eastern entrance to the premises.

"Two or more pillars to the south mark another site.

"The *pilima-gé*, or image house, of the temple lies about 30 ft. south-west of the *dágaba*. It is 11 ft. square, and has four pillars (each 5 ft. high by 8 in. square) at the four corners, in the centre of which is to be seen a standing figure of Buddha buried in the ground up to the shoulders. The head, which had been joggled on, is missing.

"The rain which began to pour in torrents at this stage of exploration drove us back to *Puliyān-kuḷama* thoroughly drenched. Return to *Kebiti-golléwa* was impossible owing to the two streams we had to ford being reported too swollen. I was obliged, therefore, to remain at *Puliyān-kuḷama* and to sleep in wet clothes near a fire.

#### Kudá-gama.

"Next morning, the weather being fine, we started for *Kudá-gama*. The ruins (which lie as usual in thick forest) are situated one and a half miles north-east of *Mahá Relā-panāwa*.

"They consist of a fallen *dágaba* and sites of buildings enclosed by a *diyágala*, or moat.

"The *dágaba* ruins resemble the one at *Dutu-véwa*. It is about 8 ft. high, and has its small octoganal *kota* (2 ft. 5 in. girth) *in situ* and rising above the ruin 2 ft. 6 in. The bricks of the *dágaba* measure 8 in. by 5 in. by 2 in. and 12 in. by 8 in. by 2 in. The terrace is 3 ft. high and 27 ft. square. Traces of flights of steps are to be found on all four sides, the steps being 4 ft. 6 in. wide with 12 in. tread and 6 in. riser:—

"(a) In front of the southern flight is a six-pillared building, perhaps a porch 10 ft. by 8 ft., and three yards west of this porch are two rows of undressed stone piers (five in each row), marking the site of another building 16 ft. by 10 ft. erected parallel to the porch.

"(b) Some twenty-five fathoms west of the *dágaba* is a 12-pillared building 17 ft. by 13 ft., the entrance to which is on the south as indicated by portions of balustrades and guardstones above ground.

"(c) About the same distance east of the *dágaba* is a much finer building than the one on the west, covering an area of 26 ft. by 17 ft. It was built on pillars arranged in three rows, of which only six remain in position, intercolumniation being 6 ft. and 10 ft. The entrance facing the *dágaba* on the west is by a flight of about five steps (6 ft. by 12 in. by 6 in. each) flanked by the usual *makara* balustrades, each about 5 ft. long. I had a portion of the steps and balustrades dug out. They are in perfect preservation and rich, being cut in white quartz. The pillars of the buildings are each 11 in. square and 7 ft. above ground.

"The other sites of buildings within the premises are:—

"(d) Two or three fallen pillars (6 ft. by 8 in. by 6 in. each) north of the *dágaba*.

"(e) Two rows of small piers, five on each side, covering an area 20 ft. by 13 ft., some thirty fathoms south-east of the *dágaba*.

"(f) A rough pillar nearly twenty-five fathoms south of the *dágaba*.

"(g) further west traces of a building facing the *dágaba*.]

October 23-25.—Closed circuit and returned in a cart *viā Horowwa-potāna* (the only route of four possible, owing to streams being unfordable), *Kahaṭa-gaha-digiliya*, and *Mihintalé* to *Anurādhapura*.



## APPENDIX C.

## WAHAL-KAḌA-VEWA.\*

Whether any particulars regarding the great *Wahal-kada* tank have ever been furnished by any Revenue or Irrigation Officer, I am not aware. Inquiry at the offices of the Government Agent, the Surveyor-General, and Director of Public Works has been met by the blank answer, "Nothing known."

The sole reference to *Wahal-kada-veva* (as far as my knowledge goes) is a passing allusion to it in connection with the *Mora-oya* to be found in Mr. H. Parker's "Report on Padaviya tank":—"Half a mile [*sic*] from the village of *Kahatagolléwa*, and about eleven or twelve miles from the junction of the river with the *Mugunu-oya*, there is said to be a stone dam across the *Mora-oya*, from which a channel, deep in some places, and locally termed '*Yóda-ēla*,' has been cut to the eastward to an abandoned tank called *Wahalkada*, four miles distant. Across the channel there was built a stone bridge, consisting of pairs of pillars, 4 or 5 ft. high, with originally stone beams over them: but it is now dilapidated. There are no villages on the line of the channel or near *Wahalkada* tank, the whole of which is now covered with forest. I could obtain no information respecting any other tanks to which water was passed from *Wahalkada*, which is not a tank of great size: but probably there are some."†

The following brief particulars regarding this magnificent tank, noted down as the result of my personal examination on September 26, 1891, and inquiries made on the spot, are here recorded, *faut mieux*, until *Wahal-kada-veva* is taken in hand and receives the attention it merits from the Irrigation Department.

## GENERAL DESCRIPTION.

*Wahal-kada-veva* is a breached tank lying almost in the north-east corner of the North-Central Province at the head of the long straggling Mahá-potána Kóralé. In size originally it may have been second only to *Padaviya-veva*, being as large as, or larger than, the "Giant's Tank" in the Maṇṇár District.

Of the history of *Wahal-kada* tank nothing seems known, even by tradition. The present names—and there would seem to be no others—merely signify "(Palace) gate-way" (*Wahal-kada*) or "Gateway to *Padaviya*" (*Padavidora*), and are possibly corrupted translations of its ancient designation. The fine Tamil inscription on the slab near the breach when deciphered, may throw some light on its past. If fair proximity, and a general resemblance to *Padaviya* in more than one particular (construction of bund, location of sluices, union of supply streams) goes for anything, the formation of both tanks should be approximately contemporaneous. But this is slender evidence, and not to be trusted too far.

A long range of low hills, called first *Mána-kanda*, and further north *Mahá-kanda* or *Má-hinna*, stretches like a backbone north-east for seven or eight miles, having at its east base the villages *Walas-kunu-veva*, *Ihala Divul-veva*, *Mahá Kapu-golléwa*, *Pahala Divul-veva*, and *Elapat-veva*—the last hamlet in the Mahá-potána Kóralé. From this point the ridge runs on until it is divided from a continuation of the same *hinna*, called *Yakini-kanda*, by a deep gully, which forms the "*kaḍawala*," or great breach of the tank. *Yakini-kanda* is connected with a *hinna* to the west, *Ekiri-kanda*, by an immense earthen embankment. The valley between *Má-hinna* and *Ekiri-kanda* thus closed in on the north formed the huge *Wahal-kada-veva*.

How far the water stretched when the tank was unbreached cannot be stated with much certainty. But there is a tradition which relates that in "the good old days" a man could fish in the tank from *Andiya-gala*, a rock not far from *Tavalam-halmilléwa*. This would give the tank a length north and south of at least seven miles. It is at any rate admitted by the people of *Gal-kaḍawala*, *Rambéwa*, *Puliyankulama*, *Bandara-halmilléwa*, and *Virasólé* that their villages would be submerged were the great breach of *Wahal-kada* to be fully restored; and the nearest of them lies about four miles from the tank bund. Between *Puliyankulama* and *Rambéwa* are a few low, detached hills, *Gal-siyambala-kanda*, *Dikvena-kanda*, and *Pas-kanda*, which lie in the centre of the upper portion of the ancient bed, and must have been islands in flood times.

The catchment area of *Wahal-kada* being so extensive and generally level, it was necessary to supplement the ordinary rainfall by turning to account two streams as at *Padaviya*. These were the *Tavalam-halmilléwa-oya*, and the "*Yóda-ēla*," the latter originating from the *Mora-oya*.

## TAVALAM-HALMILLÉWA-OYA.

This stream issues from the breached sluice of *Tavalam-halmilléwa*, itself no mean tank, and very little known. Breached some fifty years ago, it has remained abandoned ever since.

Flowing in a north-east direction, the *oya*, between *Puliyankulama* and its confluence with the "*Yóda-ēla*," a distance of one and a half mile, averages from 55 ft. to 60 ft. flood-level, with a depth of 15 ft. to 25 ft. The point of junction with the "*Yóda-ēla*" is said to be about two miles from the breach of *Wahal-kada-veva*.

The *Tavalam-halmilléwa-oya* receives a drainage of a succession of ridges, which shut off the eastern watershed of *Padaviya* from that of *Wahal-kada*. These *hini* bear different names, from *Muda-kanda* on the east, along *Ná-hinna* (a mile north of the Vavuniya-Horowwa-potána road), and *Hini-kata* until they run into the north and south ridge (*Mána-kanda*, *Mahá-kanda*, *Yakini-kanda*), which walls off the *Wahal-kada* tank on the east.

Mr. Parker's remarks on the *Padaviya* watershed apply equally to *Wahal-kada*: witness the detached hills *Galsiyambala-kanda*, *Dikvena-kanda*, &c. "As is usually the case, where the formation is metaphoric, detached rocky hills rise in several parts of this gathering ground, both singly and in small groups, and their influence on both the rainfall and the occurrence of high floods cannot be doubted."

## "YÓDA-ĒLA."

The *Tavalam-halmilléwa-oya* being found insufficient to supply *Wahal-kada-veva*, resort was had to the *Mora-oya*. From the river a channel, now called "*Yóda-ēla*," was cut for a distance of seven or eight miles to unite with the *Tavalam-halmilléwa-oya* within *Wahal-kada* tank.

It is to this channel that Mr. Parker refers in the paragraph quoted above.

I examined the water-course from its confluence with the *Tavalam-halmilléwa-oya* up to the anicut on the *Mora-oya* which diverted the stream. The general course of the *ēla* is east-north-east.

The anicut, constructed on the *Mora-oya* to enable the water to flow down the *Yóda-ēla* is in the forest, half to three quarters of a mile from *Namada-veva* village. It is completely washed away, except a few blocks (average 3 ft. 3 in. by 1 ft. 9 in. by 1 ft. 2 in.) here and there in the bed. The breadth of the dam was nearly 70 ft., and the *ēla* starts from the right bank of the *Mora-oya* immediately above it. The anicut was well placed, for, 50 or 60 yards below, the river narrows to 50 ft., and passes through a gorge only 13 ft. wide with large boulders on either side, probably natural, but confidently believed by the natives to be the work of the giants of old. This would further aid in keeping the water back to pass down the "*Yóda-ēla*."

Two and a half miles down stream near *Mávata-veva*, a *bemma* was thrown across the *ēla*. This, too, is breached to 45 ft. breadth and a cutting 8 ft. deep. Some of the stones measure 5 ft. The water was here again partially diverted northwards to a village *Mekichéwa* (now abandoned), where it re-entered the *Mora-oya*.

From the dam near *Mávata-veva* down to the *gal-pálama* ("stone bridge"), at *Rambéwa*, the "*Yóda-ēla*" winds for another two and a half or three miles. About the point where it passes nearest to *Kahatagolléwa* the villagers have in recent years erected a weir to turn some of the water into their tank.

\* See *ante*, p. 23.

† Sessional Paper XXIII., 1886, p. 3.



The *gal-pálama* crosses the channel north and south within half a mile of *Rambéwa*. Its span was some 64 ft. between the abutments. Six of the uprights, 8 ft. by 1 ft. by 9 in., are still erect, but none of the cross beams and roadway slabs remain.

The stream then passes along the north side of *Rambéwa* tank, from which point it winds freely, and only joins the *Tavalam-halmilléwa-oya* after a deviating course of four miles. The united streams flow on to the breach in *Wahal-kada* tank, a distance of two miles or so, and ultimately fall into the *Yán-oya*. As in the case of *Padaviya*, there are no tanks north of *Wahal-kada-veva* for miles.

#### RESERVOIR.

The bed of the tank is overgrown with heavy forest, which covers the embankment and abutting *hinna* so thickly as to prevent any view of the tank being obtained. There are no such points of vantage as occur at *Padaviya* to gaze afar over a sea of forest and grassland. But there are said to be similar open stretches between the forest clumps, styled *kudáwal*.

The arms of *Wahal-kada-veva*, just as with the *Mora-oya* and *Mugunu-oya* in *Padaviya*, extended up the valley of the two streams which fed it. Along the *Tavalam-halmilléwa* valley, the present villages *Puliyán-kulama* and *Bandára-halmilléwa* at least could not have existed when the tank was unbreached and full; whilst near the course of the "*Yóda-éla*" the water must have covered both *Rambéwa* and *Gal-kada-wala*. This is the minimum estimate of the extent of the country submerged. Putting the area covered by the tank at 5 miles by 2 in breadth, or 10 square miles—it can hardly have been less—the acreage would amount to 6,400 acres, or 3,600 less than *Padaviya-veva*. It would thus seem to rival the "Giant's Tank," as the second largest reservoir in Ceylon.\*

#### EMBANKMENT.

A good deal of the tank bund is formed by the ridges *Má-hinna* and *Yakini-kanda*, which, as already stated, stretch north-north-east, approaching the *Ékiri-kanda* ridge westward within a couple of miles or less. At about a mile north of the great breach the earthen embankment strikes off north-west from *Yakini-kanda*, and is carried across the low ground until it meets *Ékiri-kanda*. The *goḍa-horowwa*, or high-level sluice, occurs about half-way along this embankment.

At the point of contact with *Yakini-kanda* the embankment is immense, and in no part does it seem to compare unfavourably with that of *Padaviya*. Measurement of the inside slope (*peramuné*) made it 95 ft. average, and of the outer slope (*pahapola*), as much as 130 ft. at one point. The width of the bund is from 15 ft. to 20 ft. The *reḷa-pána*, or "pitching" of great rubble stones laid in regular lines up to the flood-level along the tank face of the embankment, averages 35 to 40 courses, and near *Yakini-kanda* even more.

Between the hill and the *goḍa-horowwa*, a distance of about half mile along the summit of the bund, occur two or three elephant tracks, which have in the course of years scored it transversely to a depth of 10 ft. or 12 ft.; but these are not to be mistaken for breaches caused by floods.

#### BREACH.

The only real breach is the ravine between *Má-hinna* and *Yakini-kanda*, where the *meḍa-horowwa*, the low-level and chief sluice, was placed. This on the occasion of some exceptional flood (perhaps the same that wrecked *Padaviya*) was swept away for ever past recognition. Standing in the bed of the united streams (*Tavalam-halmilléwa-oya* and "*Yóda-éla*") and looking up, the hill on either side yawns for a width, from ridge to ridge, of 200 yards or more.

It is almost self-evident that the weight of floodwater at this point—the deepest in the tank bed—must inevitably carry away any obstruction not massively built throughout of stone, bonded and strengthened by a mortar impervious to water. An earthen embankment with a sluice of the usually employed *nalal*, or escape channels, would gradually be abraded and undermined by the scour of the stream.

The breach has a south-easterly direction, and the present waterway is 30 ft. broad—between the banks double that width—with a depth of 10 ft. to 15 ft.

#### HIGH-LEVEL SLUICE.

The *goḍa-horowwa* is in very good preservation. Of the *bisókoṭuwa* (silt well) the brickwork is in somewhat ruined condition; but the entire stonework seems as perfect as the day it was finished. It measures 12 ft. by 8 ft. The present depth is about 15 ft. including the lining (three courses) of dressed stone slabs 6 ft. 4 in. vertically, and the brickwork above them; but the top portion of the brickwalls has crumbled or fallen in. So perfect are the two outlet channels (*nalal*) of the sluice, that but for the myriads of bats it would be possible to crawl from one end to the other through the bund.† Some 17 ft. of the inlet into the *bisókoṭuwa* still remain intact.

As to the irrigable land below the bund served by the two sluices, nothing could be ascertained. All is dense forest for miles and miles. It must be left for a regular Irrigation Survey to clear up this and other points (e.g., water supply, maximum flood, channels, object of the tank), which a superficial examination cannot be expected to explain.

#### SPILL-WATER.

The only flood-escape known is a "*gal-pennuma*," cut through the *Má-hinna* ridge, about three-quarters of a mile south of the breach.

It seems probable that a rocky depression here was artificially deepened to serve as a spill-water. From the channel at the foot of the declivity outside the tank, where its width is 55 ft., to the highest level, the spill is 87 yards in length. The narrowest point is ten yards further towards the tank. Here the gully is but 19 ft. broad, with rock rising almost precipitously 30 ft. to 35 ft. on the south, and the hill towering above at a slope.

The confined space through which flood waters had to find their exit may well have hastened the collapse of the *meḍa-horowwa* and the breaching of the tank.

The "*ván-éla*," or spill channel, runs for some way northwards along the foot of the *pahapola* (outer) slope of the *hinna*, and probably joined the stream after it had passed through the low-level sluice, now breached.

#### RUINS.

There appear to be comparatively few ruins at *Wahal-kada*. Between the "*gal-pennuma*" and breach, at the foot of the tank-side slope of *Má-hinna*, are the remains of some massively built structure. It was shut off from the tank by a stone wall or boundary 90 ft. in length. What the building was within this enclosure cannot be ascertained: there are worked slabs 7 ft. 2 in. by 1 ft. 7 in. by 2 ft., and some tall pillars (fallen) 14 ft. 8 in. by 10 ft. by 1 ft.

A single "dwarf-type" guardstone was the only piece of ornamental carving found.‡ The natives (as usual with such ruins) style this a "*Patirippuwa*."

Behind *Yakini-kanda*, outside the tank, and a quarter mile from the breach, are more ruins—a small *dágaba* mound (rifled), a moulded *sri-patula* stone mounted on piers, a piece of a "*yantra-gala*," and a *viháre*. For one of the pillars of the last the stone *kota* of the *dágaba* has been utilised, pointing to an attempted restoration of a part of the sacred buildings at the expense of others.

Two slabs bearing Tamil inscriptions are nearer the breach.§

\* Mr. Parker ("Report on the Giant's Tank" (Sessional Paper, XLI., 1881, p. 6) estimates the area in acres of *Padaviya* at 10,000, and of the "Giant's Tank" at 6,380.

† Two natives crawled three-fourths of the distance.

‡ Plate XXVIII., see *ante*, p. 23, note. ||

§ Appendix E., Nos. 53, 54.



## APPENDIX D.

## PADAVIYA-VEWA.\*

【Little apology is needed for utilising a great part of Mr. H. Parker's able, and too little known, "Report on the Padaviya Tank.†" No account of *Padaviya-veva* can afford to dispense with most of the full and careful details set out therein. Here and there extra footnotes have been added to the record ; and, tacked on at the end, a brief notice of the "*Mora-goda*" ruins.】

## PREAMBLE.

"Although the largest, *Padaviya* is probably the least known of all the great reservoirs of the Island. The general ignorance regarding it is doubtless due to the difficulty of approaching it, for not only is it situated in the little known north-eastern corner of the North-Central Province, but it is also surrounded by a wide tract of dense forest which, except in its south-eastern part, is totally uninhabited. On the other hand, the middle of its embankment is only fifteen miles, in a direct line, from *Vilāṅkuḷam*, in the Northern Province, and it is approached by four different footpaths. From the same spot in the embankment to the nearest point on the eastern coast, the Bay of *Kokkilay*, the distance in a direct line is twenty-three miles.

## DESCRIPTION.

"*Padaviya* was formed by constructing a substantial earthen embankment across the valley of a river now known as the *Mā-oya*, or, in Tamil, the *Paraiyaṇ-āru*. The *Mā-oya* is formed by the junction of two smaller rivers, the *Mora-oya* and the *Mugunu-oya*, immediately above the line of the embankment.

## MORA-OYA.

"The larger of these tributaries, the *Mora-oya*, rises on the south western side of the hills that lie half-way between *Rat-mala-gaha-veva* (at the cross roads on the Maḍawachchiya and Horowwa-potāna road) and *Kalpé* tank, which is at the twentieth mile from *Mihintale* on the Mihintale and Trincomalee road. Receiving the surplus water from the western and northern slopes of these hills, the river, after skirting their base, turns away until a point due north of them is reached. From this it flows northward until it crosses the *Vilāṅkuḷam* and Horowwa-potāna road at seventeen and a-half miles from *Vilāṅkuḷam*. It now makes a wide curve to the east, then to the south-east, after which it sweeps round again to the north, reaching a point about thirteen miles to the eastward of its crossing at the *Vilāṅkuḷam* and Horowwa-potāna-road. From this it again works round to the north-west until it enters *Padaviya* on the eastern side, where it ends by curling backwards towards the north, near its junction, with the *Mugunu-oya*. Its total course is probably rather more than forty miles. At the tank it looks an insignificant stream, with a bed thirty or forty feet wide, and only six or eight feet deep ; but this is doubtless due to the fact that its flood-waters have by this time spread over the alluvium adjoining it, and that its erosive power is nearly destroyed by the sheet of still water which collects in the reservoir during floods. Before entering the tank it is said to be of considerably larger section ; when the amount of rainfall which must be intercepted is considered, it is evident that such is likely to be the case. A great part of its course is through a somewhat hilly country, and I should infer from this that it has a comparatively rapid fall. Accounts of sudden floods which occur in it tend to confirm this opinion.

"Probably some use has been made of the higher parts of this river, either by diverting water from it by means of anicuts or weirs, or by embanking the valley through which it flows ; but at present I have no information regarding these works. In its lower part it has certainly been employed in the former manner. . . . .

"Half a mile from the village of *Kahata-golléwa*, and about eleven or twelve miles from the junction of the river with the *Mugunu-oya*, there is said to be a stone dam across the *Mora-oya*, from which a channel, deep in some places, and locally termed '*Yóda-ēla*,' has been cut to the eastward, to an abandoned tank called *Wahal-kaḍa*, four miles distant. Across this channel there was built a stone bridge, consisting of pairs of pillars, four or five feet high, with originally stone beams over them ; but it is now dilapidated. There or no villages on the line of the channel or near *Wahal-kaḍa* tank, the whole of which is now covered with forest. I could obtain no information respecting any other tanks to which water was passed from *Wahal-kaḍa*, which is not a tank of great size ; but probably there are some.

## MUGUNU-OYA.

"This river is much smaller than the *Mora-oya* ; but it receives the surplus rainfall from several hills on its way to *Padaviya*, and thus has a bed, when it reaches the tank, quite as large as that of the *Mora-oya*. Its total length is not likely to be much more than eighteen miles. It rises in the Kuñchuttu Kóralé of the North-Central Province, three or four miles to the west of the *Vilāṅkuḷam* and Horowwapotāna road, and crosses that road at about ten miles from *Vilāṅkuḷam*. Its general course appears to be north-east throughout.

"This river has also been utilised in ancient times before it reached *Padaviya*. At about a mile and a-half above *Yaká-veva*, and ten or eleven miles from the junction with the *Mora-oya*, a *pālama*, or bridge, of pairs of stone pillars was built across the *Mugunu-oya*. This was evidently something more than a bridge, since it was also employed for diverting water into a large channel which was cut from the spot. After passing through *Yaká-veva*, where its bank forms a continuation of the embankment of the tank, the cut channel is carried on nearly parallel to the river, but diverging slightly to the north, to a tank termed *Mānéwa*, about one and a-half mile distant ; thence to *Halmilla-potāna*, another mile and a-half away : and finally to *Nāmbá-kaḍa*, about two and a-half miles further. These three latter tanks are all abandoned. From *Nāmbá-kaḍa*, which is said to have had two sluices, and is considerably larger than the other two tanks, the water passed back into the *Mugunu-oya*. This channel is now altogether overgrown with jungle in the place where I examined it, its breadth was between twenty and thirty feet, and its bank (on the low side only) was eight or ten feet high. There are said to be two masonry weirs or spillwaters in its course for passing out surplus water. The village of *Yaká-veva*, the first tank on the channel, is now occupied by a few Sinhalese. This tank is in good order, but rather small ; its bund in its more perfect parts is now about sixteen feet high, and of good section, with slopes of two and a-half to one. The bund of *Mānéwa* is only six or eight feet high. Apparently this is only a pond formed by the channel's crossing the lower part of a subsidiary valley.

## MĀ-OYA.

"The combined rivers‡ pass out of the breach in *Padaviya*, and receive the name of *Mā-oya*. For a mile and a-half after leaving *Padaviya*, this river flows due north-west. Then it gradually winds round towards the east in

\* See *ante*, pp. 28-31.

† [Sessional Paper XXIII., 1886, pp. 1-4, 6-10. The paragraphs "Water Supply," "Maximum Floods," "Restoration," and half of "Watershed," have been omitted, as beyond the scope of an Archæological Report on *Padaviya-veva*.—B.]

‡ [The *Mora-oya* enters at *Kampāchchi-ēba* ; the *Mugunu-oya* in *Walantēliya-potāna*.—B.]



a more or less sinuous course, until at a distance of ten or eleven miles from the tank it arrives at a point known as the '*Vannāddi-pālama*,' where my acquaintance with it ends.\* It flows on thence towards the east, until it falls into the *Kokkilāy* lagoon, to the south of Mullaittivu, twenty-three miles from the embankment of *Padaviya*.

"The *Mā-oya* is characterised by long level reaches, which always contain water, separated by transverse ridges of rock of varying breadth and height. One or two of these occur in each mile, and the drop at them from the high to the low side, after the flow of the river has ceased, is usually from eighteen inches to two feet. Probably it will be an approximate estimate to put down the general gradient of the bed of the river at about three feet per mile. The usual width of the bed is about seventy feet, but it varies from fifty to more than a hundred feet. The depth varies from probably fifteen to nearly twenty-five feet, and the banks are usually steep. The river is overhung by immense *kumbuk* (*Terminalia glabra*) and other large trees. Where the depth diminishes it is quite evident that the floods spread over the ordinary banks until they are confined by a small outer bank, which is from thirty to fifty feet distant in the forest, and from three to five feet high.

"The flow of the river in the north-east monsoon usually begins in the latter part of October, and continues, it is said, until the early part or the middle of March; but after January the discharge is insignificant. The flow of the south-west monsoon is commonly very small, and it cannot last long after the end of rains, which are almost always light, and of short duration—not more than two weeks—in this part of the Island.

#### WATERSHED.

"I am unable to estimate the separate drainage areas of the two rivers which enter *Padaviya*, but . . . . I should consider that the total area of the watershed of the reservoir is about 305 square miles. Though of course only an approximation, this is known to be not widely wrong, and to be probably within ten square miles of the true area.

"The limits of the gathering-ground cross the road from *Vilāṅkulam* to *Horowwa-potāna* at about the boundary line of the Northern and North-Central Provinces, and again at the 23rd mile from *Vilāṅkulam*. On the road from *Maḍawachchiya* to *Horowwa-potāna* the limits occur one mile north-west of *Rat-mala-gaha-veva*, and again at about nine miles from the junction with the *Trincomalee* road. . . . .

"As is usually the case where the formation is metamorphic, detached rocky hills rise in several parts of this gathering-ground, both singly and in small groups, and their influence on both the rainfall and the occurrence of high floods cannot be doubted. The nearest of these groups is close to the tank, and others are only a few miles distant.

"All the valleys of the watershed abound with village tanks, the surplus water of the higher ones passing down to the lower ones. Including abandoned tanks, it is said that they number 150. . . . .

#### RESERVOIR.

"As the embankment is, as above-stated, raised below the confluence of the two rivers (the *Mora-oya* and *Mugumi-oya*), the valleys down which these flow naturally form a great part of the bed of the reservoir. There is also an extensive area of nearly flat ground in the lower part of the bed of the tank, in which large open spaces (termed '*kudāwal*'), overgrown with tall *ramba*-grass, are separated by clumps of trees, to which the term '*dūwal*,' or islands, is given. This open ground extends parallel to the bund for a total length of perhaps eight miles; but it is not of any great width. When seen from any elevation, this extent, covering perhaps 2,500 acres, has the appearance of a vast park. There is a rocky hill projecting into the tank, from which such an excellent view of this park is obtainable that it goes by the name of *Etum-balana-kanda*, "Far-looking Hill." When one comes to examine the park at closer quarters, however, the pleasure soon vanishes; and forcing one's way through the tall, sharp-edged, tangled grass is exhausting work. An unbroken extent of high forest hems in the park. There are twelve '*dūwal*' in *Padaviya*, in which the ground level is only one or two feet at the most above the adjoining expanse; and eighteen '*kudāwal*,' each of which has its distinctive name.† In plan, the reservoir will have a compressed appearance near the middle, where the high ground which separates the two rivers must project considerably into the bed. On each side of this ridge a long arm of the tank must extend up the valleys down which the rivers flow, that up the *Mora-oya* valley being considerably larger than the other. How far these arms stretch is quite uncertain, for even when viewed from the adjoining hills everything is concealed under one uniform clothing of forest.

#### EMBANKMENT.

"The position of the embankment is decidedly the best that could be selected, and it is in every way admirable. Throughout a considerable part of the line high ground and rocky ridges have been utilised, so as to save much earthwork, and also afford a suitable site for a flood-escape. The total length of the embankment is, I think, about three miles; but it is very difficult to estimate distances correctly when finding one's way through thick jungle, and the length may prove to be less. About two miles of this—all the deeper parts, in fact—run east and west in a straight line, except that part of a hill known as *Deyiyanné-kanda* intervenes nearly midway. From the western end of this straight bank the line turns towards the south-west, so as to follow the higher parts of some slightly elevated ground which is found in that direction, and also to pass over a long ridge of projecting gneiss which was adopted as the chief flood-escape, or "spillwater." In the thorny jungle beyond this rock the bund gradually ends, and I have allowed, in the above estimate of its length, for its terminating half a mile away. On the eastern side of the rock the bank is about fifteen feet high. After descending at a slope of two to one for the first five or six feet, it has a long side slope of about six to one towards the tank. The pitching of small boulders and wedged stones which is laid along the whole inner face of the embankment, up to flood-level, from this flood-escape to the

\* [A quarter of a century previous to Mr. Parker's discovery of the "*Vannāddi-pālama*," Mr. R. Morris, Assistant Agent of Nuwarakalāviya, lost himself in the vicinity:—

"July 19, 1861.—To *Gal-veṭiya* on the bank of the *Mora-oya*, where I encamped for the night. This place is about three miles from *Morakéwa*, the last village on the road to *Padivil-kulam*.

"July 21.—*Padivil-kulam*. I started yesterday morning intending to shoot my way to this, but unfortunately after unsuccessfully firing at a herd of elephants, lost my way. It was about 7 A.M. when we found we were completely lost, and we wandered about the jungle till the afternoon, when fortunately struck the river [*Mā-oya*] leading from *Padivil* towards the sea. But for this we should, perhaps, have been irretrievably lost, as the guide supposed we were far away on the opposite side of the tank. We wandered at random without compass or means of ascertaining our position. After following up the river for six or seven miles we at length reached my encampment at 5 P.M."—B.]

† The names of the "*kudāwal*" are as follows:—

Diwul-kudāwa	Eluwā-hegichchi-mulla	Ḳaṭu-potāna
Galahiṭi-kudāwa	Kumbalā-gala-eliya	Meḍa-potāna
Mahāpaṇwila-eliya	Wāliakkidanguwé-eliya	Wannammaḍuwé-potāna
Hāwāgala-eliya	Iluk-kudāwa	Koṭṭamulla-potāna
Mahā-wādigé-dūwa	Mahā Adambangolla	Welé-potāna
Deviyanné-kanda-eliya	Kaduru-gas-piṭiya	Pitala-potāna

[I append a fuller list, grouped, of the grass reaches (*potāna*; *eliya*) wooded clumps and knolls (*kudāwa*; *dūwa-goda*); and pools (*eba*), within *Padaviya-veva*, as inserted in a rough plan of the tank made by me from particulars furnished by villagers of *Aḷut-halmilléwa*, *Bó-gaha-veva*, and *Morakéwa*:—

Koṭṭa-mulla, Ḳaṭu (3), Vel, Piṭala, Meḍa (3), Kaduru-gas, Kosak-mulla, Iluk, Walanteliya, Wā, Wannam-maḍuwa, Kirimeṭi, Labu (*potāna*); Vilaṅgu-binda-galveṭiya, Adikāri-gala, Keṇdebé, Muwā-gala, Kumbalā-gala, Eluwā-hegichcha-gala, Mahāpaṇwila, Helamba-gala, Hāva-gala, Hāvi-gala, Talapa-gala, Guru-pas-pahe, Navarak-kaḍa-mulla (*eliya*); Iluk, Divul, Gala-hiṭi (*kudāwa*); Maha-wādigé, Raṭa-miris-wādiya (*dūwa*), Mora-goda (2) (*goda*); Keṇda, Kampāchchi (*eba*).—B.]



eastern extremity, is here some ten feet below the crest of the bank. As this point is nearly half a mile from the open bed of the tank, from which it is separated by dense thorny jungle, I am unable to say how high above the bed the top of the bund really is at the spot. I believe that, as it reaches the deeper part of the tank, the embankment gradually increases in section and height above flood-level. Half a mile further to the north-east, where the bund turns towards the east, the height may be thirty feet, with a top width of ten or fifteen feet, and side slopes of nearly three to one. The top of the pitching is still about ten feet below the crest of the bank. At about a quarter of a mile further on the high ground is left, and the embankment increases in size. At a mile from the bend the bank abuts against the slope of *Deyiyanné-kanda*, and at this place the *Etum-balana-kanda*, which is connected with the former hill by a saddleback, projects into the tank. For more than a quarter of a mile no bund is now required; it then begins afresh on the eastern side of the hill, and in about half a mile further arrives at the main breach. Its section for nearly a quarter of a mile back, where a path is cleared along it, so that it can be examined, is very substantial. Its total height there may be forty or forty-five feet, of which the pitching covers twenty-five. Its top width is from fifteen to twenty feet, and the side slopes are about two and a half to one, but three to one on the inner face until the pitching is reached. Near the breach the embankment appears to be higher, but owing to the manner in which the *Má-oya* has cut away the ground, the height above the bed of the reservoir is difficult to estimate. Before reaching the breach the river flows for some distance along the foot of the bund, and it has cut away a considerable part of the earthwork, so that nearly all the pitching is lying in its bed for a length of 200 or 300 yards. The pitching is larger, and contains more wedged stones than that used in other parts of the bank where the height is less. Its average contents near the breach may be two and a half cubic feet, while for the whole bund the average is probably not much over one foot. Beyond the breach the embankment only continues for about half a mile before it ends against rising ground. More or less parallel ridges of rock then occur for nearly half a mile further, in a band about 200 yards broad, and gradually extend into the tank towards the south-east. At the back of these was built the city now called '*Mora-goda*,' to which allusion has already been made.

## BREACHES.

"One ancient breach (almost certainly the one which was repaired by Parákrama Báhu) was caused in the embankment. It was situated at about a quarter of a mile north-east of the rocky flood-escape, which has been previously mentioned, and it appears to have been about 150 feet wide, and to have been at a slightly higher level than the bed of the tank. When it was repaired the bank was raised round the front (or tank side) of it in a flat curve according to the custom still adhered to by Sinhalese villagers. This new bank is about 200 feet long, and is as high as the rest of the bund, though perhaps not quite so substantial. The flood which poured through the breach cut away most of the soil at the back of the bund, and a pool of water, 400 or 500 feet long and 150 wide, always stands at the site. Its bed may be twenty feet below the ground level. It is known as the *Káyipi-eba*.

"There are two other minor breaches in this part of the bund, at elephant tracks or ancient footpaths, but apparently they are above the former spill-level, and are quite unimportant.

"The main breach is about a quarter of a mile from the eastern end of the embankment, and is formed in the old course of the *Má-oya*, which now flows through it in a sharp curve. The whole site is rocky, consisting of felspathic gneiss, decomposed at the surface, but solid and almost uncracked below. In the line of the embankment the bed of the breach is about 230 feet wide, the embankment meeting the river obliquely at the site; but the actual breadth of the breach (or river) is only 150 feet. This is exceedingly small for such a tank as *Padaviya*. It will be noticed that the former breach, which Parákrama Báhu repaired, had the same width as the narrowest part of this one. As the site of that breach is less protected by rock than this one, I conclude that it was not in existence for a very long period before being repaired; that is, that it was most probably formed during the twelfth century. When one looks down from the bund into the existing breach it is found to be sufficiently imposing, notwithstanding its narrowness; and I estimated its depth at ninety feet below the crest of the embankment. The ends of the bank adjoining it are very steep, especially that on the eastern side, which has chiefly felt the effect of the floods that have poured through the breach. It is entirely owing to the rocky site that the breach is not at least double, its not treble, its present width. A deep pool of water always stands in the line of the embankment, and as it is not easily approachable the credulity of the neighbouring villagers has attributed to it an extravagant depth. I had no opportunity of sounding it, but I shall be surprised if it exceeds fifteen feet.\*

"Beyond this chasm there is one very small breach, through which a path of some kind appears to have passed. It seems to be nearly at the ancient spill-level.

## SLUICES.

"At about the point above-mentioned, where the bund begins to turn to the east, a fine old sluice, known as the *goda-horrawwa*, or high-level sluice, still remains in moderate order. It is approached by an excavated channel of large section, and undoubtedly it is considerably above the bed of the tank. It consists of a masonry inlet, a *bisókotuwa* (or valve-pit without valves), and a double culvert. The *bisókotuwa* is about twelve feet square and fourteen feet deep at present; and the culverts, which are rectangular in section, are each two feet wide and about two feet ten inches high at the outlet, where one large cover-stone stretches across the whole work. The culverts are separated longitudinally by a wall two feet four inches thick. The *bisókotuwa* is built in the usual manner of great slabs of stone—well-cut and rectangular on the face and joints, but rough at the back—which are laid on edge, with a backing of brickwork set in mortar. There are ten courses of these slabs. The masonry of the inlet is somewhat peculiar, and is of a style seen only in these great works. It consists of a vertical wall built in unequal courses of well-cut blocks—more or less irregular in shape but with rectangular faces—and terminated by a thin horizontal coping, composed of a string-course surmounted by a plain curved receding moulding. At intervals in the face large 'headers' are inserted in the vertical joints, and they all possess deep sockets, usually in both their upper and lower beds, for the reception of the adjoining courses. The outer ends of these headers thus project considerably beyond the face of the wall. This style of work was evidently adopted in order to prevent the wall from slipping outwards; but it has been ineffectual, and nearly all the face is in a more or less ruinous condition. There was a brick backing of this inlet, but I am unable to say whether it extended so far back as to unite with the backing of the *bisókotuwa*. Probably it is a separate work. The outlet channel from this sluice is comparatively narrow, being only from eight to twelve feet wide. It is in deep and rather rocky cutting, like the inlet; and at 100 feet from the sluice it is partly cut through solid rock, perhaps, as no wedge-holes are visible, by means of fire. I shall return to this channel afterwards.

"At present there is no other sluice in the embankment; but on the eastern side of the great breach, at the foot of the inner face of the bank, many excellently cut stones are to be seen. They are of varying sizes, and some are finely dressed. This was clearly the ruin of some important structure, and the position proves that the structure could be nothing but a sluice. The stones are much too low for a flood-escape or spillwater, but they are near the level at which a sluice would be built. As they are inside the tank, and would be deeply covered with water when the tank was full, it is evident that they constitute the remains of a second sluice which once existed at the eastern side of the breach. If they had formed part of a spillwater, many of the numerous stones used for such a

\*["August 24, 1853.—*Padivil*. Visited the breach of the embankment of the tank. The spot is a striking one; but not so impressive as that at *Kalá-veva*, or indeed, at *Huruḷu-veva*. Perhaps the reason is that in the case of *Padivil*, the whole of the masonry has been carried away, and nothing but a rent in the *vé-kanda* is visible. Here also it is worthy of remark that the breach appears to have taken place at a spot where the artificial embankment joins natural high ground, which has been taken advantage of in constructing the tank. At *Huruḷu-veva* it is the same thing; and at *Kalá-veva* also." (J. Northmore, Assistant Agent).—B.]



work would be found lower down the river ; but I have seen only about three stones, which may possibly have been carried away by floods. Such a spillwater would have been fully thirty-five or forty feet high at this site ; and the materials used in it would have filled up the whole river for a short distance below. But in the case of a sluice the deep pool in the breach would easily hide the stones which were washed into it. According to tradition, this sluice was termed the *mēda-horowwa*, not because it was literally the "middle-sluice" (which would imply the existence of a third one near the eastern end of the embankment), but because in the other tanks with several sluices the *mēda-horowwa* is always the sluice which is built at the deeper part of the embankment. This ancient sluice, therefore, received the name which was given to others in similar sites.

"It will at once be supposed that the great breach was due to some leakage, or other defect, at this sluice ; but there is no evidence that such was the case. The available evidence is, in fact, opposed to this view. If the breach were begun at the sluice itself, it is almost certain that the whole of the stonework and the adjoining soil would have been carried away. This is more especially the case on account of the sharp curve in the river, which at this spot deflects the flood-water against the very site where these cut stones are still to be seen. It is extremely probable, therefore, that the sluice was carried away rather by the subsequent action of floods than at the first bursting of the tank.

"Considering that there are three minor breaches in the bund, all of which are little, if anything, above the former spill-level, and which, it may be assumed, were partially worn down at the time when the tank burst (when tanks were generally neglected throughout the Island), it seems to be unlikely that the breach was caused by a high flood, which rose over another low place near the sluice. In such a case we should expect to find breaches, though probably smaller ones, formed at some of the other sites. Again, the position of the breach in the original line of the river is very significant when we take into consideration the fact that nearly all great breaches are formed in the embankment, they would be found to occur anywhere, from one end of the bank to the other, and, as at *Mā-maduwa*, in the Northern Province, and *Heṇ-gamuwa*, in the North-Western Province—each of which had four large breaches cut at the same time—two or more breaches would often be formed. As a matter of fact, however, it is quite unusual to meet with more than one large breach in an embankment. On the other hand, as regards *Padaviya*, one would suppose that a substantial embankment which had resisted all floods at this spot for 900 years could never give way by leakage. Still, of the two hypotheses, I incline to the latter ; and I consider that the probable cause of the final bursting of *Padaviya* was leakage under the embankment at the place where it was carried across the *Mā-oya*.\* I may mention, also, that if the tank were full up to spill-level, and what I have estimated to be nearly the maximum flood poured into it without diminution for twenty-four hours, the water-level would have been raised less than two feet six inches. It would appear, therefore, that ample time would be given for the inhabitants of the city to fill up any low places.

#### FLOOD ESCAPES.

"The chief and perhaps the only, spillwater or flood-escape was that to which reference has been made, half a mile south-west of the *godā-horowwa*, and about the same distance from the open part of the tank. It is entirely natural, and is in every way a very suitable site. Running in the line of the embankment, with its crest nearly at a uniform level throughout, this spillwater is formed by a ridge of hard gneiss, 500 or 600 feet long. In some places the rock is cracked or broken into large and nearly rectangular blocks, which have led the villagers who have seen them to suppose that the spillwater is partly artificial, and constructed, as they affirm, by giants. There is a clear overfall for fifteen feet or more on the outer side, and a gradual slope up to the spillwater on the inner side, from the open bed of the tank. When the floodwater passed over the rock it was received and conveyed away by a deep excavated channel, which runs in a straight course, diverging slightly from the line of the embankment, until it passes near the northern end of the *Kāyipi-ēba*. Up to this point the breadth of its bed varies from sixty to one hundred feet, with regular side slopes of about one-half to one, and a depth of fifteen or twenty feet. Beyond the *Kāyipi-ēba* its character changes, and it meets with, and appropriates the line of, a natural shallow water-course which comes from the north-north-west, and here turns to the north-north-east. It has a low raised bank on its inner or southern side—adjoining the tank—in some places, but its depth is only three or four feet, while its width is more than a hundred feet. It is said to run on in this manner until it joins the *Mā-oya*, seven miles below the breach ; but the time at my disposal did not permit me to follow it to its outfall, as I should prefer to have done.

"It is stated that a natural *godā-wāna*, or high-level spillwater, also exists near a rock called *Kirala-gala*, about two miles south-west of the existing sluice ; but levels taken over the ground will alone show whether such is the case or not. Statements of this kind are, however, nearly always correct. The footpath which passes over *Kirala-gala* does not encounter any trace of an embankment, as it should do if there is a spill-water near the spot ; but all is covered by such thick jungle that the exact site of this *godā-wāna* is somewhat uncertain. To the east of the rock there is certainly a very small shallow water-course which falls to the north, away from the tank ; but whether this actually conveyed any part of the flood-waters or not may be doubted. However, as the tradition is likely to have some foundation in fact, I think that there may possibly have been a second flood-escape somewhere south-east of *Kirala-gala*. Nothing but a survey will clear up this matter, seeing that the path from the tank passes through thick jungle for a mile and a half before the site is reached.

"A third spillwater, of small size, may perhaps have been opened at about a mile and a half east of the great breach ; but this is also extremely doubtful, and can only be decided by an actual survey. At about half a mile, if not more, from the nearest part of the tank, I met with a large cut channel into which flowed a stream that came from the direction of the reservoir. Here, again, the relative levels cannot be ascertained by simple inspection, and the dense jungle prevented me from examining the water-course to its source. The people who best know the forest below *Padaviya* informed me that this was a stream from the reservoir ; but I am not sure that they had ever examined it ; and my own impression is that it is not connected with the tank.

#### CHANNELS.

"From the rock behind the existing sluice or *godā-horowwa*, where we left the outlet channel, two channels were opened to convey water to the irrigable lands lying on that side of the *Mā-oya*. One of them runs towards the west and the other towards north-north-east. That there is high unirrigable ground between the two to the north-north-west is evident from the fact that water occasionally flows three feet deep, down a wide shallow water-course, from this direction—running, in fact, towards the sluice. On each side of this high ground an ancient paddy field must have been formed.

"After a very short course, the western channel meets with, and crosses the line of, the *Kāyipi-ēba*, that is, of the flood which escaped through what may be termed *Parākrama's* breach. Of course the flood entirely destroyed the channel at this place ; but it has been very well and substantially restored. Across the line taken by the flood a strong bank of earth was built on each side of the channel, and faced on both sides with large wedged stones, for a length of about 400 feet. It is to be understood that both the inside and outside of both banks are entirely covered with this pitching. This altogether dams up the *Kāyipi-ēba* at its lower end. Immediately beyond this place the channel from the flood-escape is encountered, and is allowed to pass through the irrigation channel at the level of the bed of the latter, which is here unprotected by banks. After the floods had ceased, a temporary dam would easily be raised so as to pass on the water from the sluice down the proper channel. Once free from the flood channel the irrigating channel runs straight on to the irrigable land. At about a quarter of

\* The above remarks respecting the bursting of tanks in Ceylon are applicable only to the larger tanks ; as ordinary village tanks always possess flood-escapes of inadequate size, they have generally been breached by water which passed over their bunds, and thus we find that breaches have occurred in all parts of their banks.



a mile further on it ends at the ground level, having evidently reached the paddy field. Perhaps, however, a little water was carried on to a more distant part of the field. The average depth of this channel is four feet, and the breadth of its bed is about twenty feet.

"The channel to the north-north-east turns away as soon as the rock behind the sluice is passed, and runs, in nearly straight line, almost parallel to the stream from the flood-escape. I was unable to trace it out to its union with the paddy field, but it appeared to be likely to run on for some considerable distance. It is much overgrown with jungle; in other respects it resembles the western channel.

"From the *meda-horowwa* no channels were cut. This will appear to be a rather extraordinary circumstance; but a search below the breach has not revealed any, and there are no ancient paddy fields near the river. The use to which this sluice was devoted will be explained shortly.

"It has been already stated that a series of ridges of gneiss run on beyond the end of the bund (in reality they begin at the breach), towards the south-east, for half a mile or more. At a short distance behind these rocks a small water-course found its way into the reservoir when the water was low. It was about a quarter of a mile long. Near the head of this water-course the crest of the ground which separated the tank from the river was very low indeed; and this was taken advantage of, probably long after the tank was first made. The small water-course was deepened at the place until water could flow out of the tank towards the river. A deep narrow channel was then cut from the crest of the dividing-ridge to convey this water, and from the channel it was distributed through and round the large city that existed here.

#### "VANŌĀDDI-PĀLAMA."

"The course and general character of the *Mā-oya*, after it leaves the breach, have been described, up to what is now called the '*Vannāddi-pālama*,' estimated to be ten and a half miles down the river, but probably rather less.\*

"The '*Vannāddi-pālama*' is an ancient stone dam or weir, which is entitled to take one of the foremost places among the great structures of the kind in Ceylon. It is carried obliquely, northward and southward, across the *Mā-oya*, in a gentle down-stream curve, at a point where the river was naturally about 100 feet wide in its bed. The total discharging length of the dam is 524 feet; its breadth near the northern end is 28 feet 9 inches, and near the southern end 33 feet 6 inches; and it varies in height from 4 to about 10 feet. It is solidly built, in a very substantial manner, of large, and, as a rule, very well cut rectangular stones—especially in both faces and on the surface. The inner work, or filling, is usually smaller and rougher, and consists partly of wedged and dressed stones, and partly of small common boulders. Some of the larger stones used for the flooring, &c., measure about 7 feet 9 inches by 2 feet by 1 foot 3 inches; and the heaviest one that I measured weighs about a ton and a quarter. The average weight of the flooring and face stones is probably about half a ton. The up-stream face is more or less verticle; the down-stream face has a varying rough batter of twelve or eighteen inches, which was obtained by stepping the courses inward as the work ascended. The face stones are laid in irregular courses, and the floor or crest was horizontal throughout. The curve appears to have been given to the dam in order that some projecting rocks might be included in the line. At each end of the dam two or three courses of good stones are built up square across the line of the dam, so as to form a low protecting wall for the river bank. At the northern end this wall is turned back northwards for about six feet, and behind it a large mass of rough brickwork has been laid for about twenty feet. I observed no mortar in any part of the work, but it is just possible that the floods have washed out all that was laid in the upper part of the dam.

"In some respects the site is not a suitable one for such a dam, as the river makes an awkward bend at the spot. It is, I think, evident that this position was selected partly on account of the rock foundation, there being no more rock for half a mile up-stream. At that distance, however, much more rock is visible than at the point where the dam is built. Perhaps one may conclude from this that the present site was partly adopted as being the nearest suitable point below the place where it was found that channels could be taken out to the irrigable lands to which the structure was intended to divert water.

"The bend in the river has naturally deflected the more rapid part of the current against the northern bank, with the apparent result of cutting out a breach round that end of the original dam or weir. This was made good, as in the case of the *tékkam* on the *Aruvi-āru*, by adding to the dam, so as to carry the stonework across the breach. Such is the only rational explanation of the fact that, measuring from the centre of the original line of the river, the dam extends 346 feet to the northward and only 160 feet to the southward. The dam really extends for 290 feet into the jungle beyond what was the northern river bank, without including the protective works at the end. After this, of course, the floods poured over the whole length of the weir, washing away most of the soil at the back and front for that distance, and even excavating a pool at the low side for fifty or sixty feet beyond the northern end.

"Notwithstanding the enormous length of the dam, in comparison with the breadth of the river (which I have previously stated to average about seventy feet in its bed), almost the whole length has been greatly damaged by floods, and very little of the original flooring remains *in situ*. In three places—at the middle of the stream, and near each end of the dam—there is a complete breach, where almost all the stones have been carried away. In the central part of the middle breach there is hardly a stone left. Trees are now growing in several places on the dam, and, considering its position in this dense forest, the whole forms an unexpected and imposing sight.

#### CHANNELS FROM THE DAM.

"Owing to a very heavy fall of rain which occurred at the time of my visit, and the dense jungle which covers everything, I was unable to trace out the channels that were cut from the '*Vannāddi-pālama*.' I crossed what appeared to be the northern channel, at about a quarter of a mile away in the forest: it had a width of about seventy feet. My guides said that they have met with the southern channel at a considerable distance away in the forest. These channels do not leave the river from a point very near the dam; probably one would find their inlet at about a quarter of a mile up the stream. They were doubtless intended to convey water to the large area of land lying to the west and south of the *Kokkīlay* lagoon.

#### OBJECT OF PADAVIYA-VEWA.

"The purpose for which the *Meda-horowwa* was constructed will now be seen, as well as the reason why no channels were cut from it. It was evidently built in order to pass down the river a constant flow of water, which the '*Vannāddi-pālama*' diverted down these two channels. If the dam is about nine miles in a direct line from the breach of *Padaviya*, there must be an ample extent of irrigable land which formed the ancient paddy fields, lying between it and the coast, on both sides of the *Mā-oya*. The irrigation of this land, then, was the main object of *Padaviya*; and the position of that reservoir at such a distance from it is apparently due to the fact that no other equally suitable site could be found nearer the irrigable land. The unknown city at *Padaviya* was a later construction, and its existence has nothing to do with the formation of the reservoir near it. That the anicut is not of much later date than the tank is proved by the bricks that are found occasionally in the dam itself, but chiefly round the northern end. These bricks closely resemble in size and proportions those which are laid in the *godā-horowwa* at *Padaviya*. Many of them are radiated; these appear to have been originally burnt with a view to their use in a *dágaba*, from which object the urgency of the repair of the breach in the dam may have caused them to be diverted. If this was the case, the dam was probably in existence before the tank was made.

\* It would be difficult to produce a better proof of our apathy and ignorance regarding the interesting and important works which the ancient Sinhalese have left behind, than the simple fact that, after nearly one hundred years' occupation of the District, the '*Vannāddi-pālama*' has remained unknown to us up to the present time.



"The area irrigated by means of the *goḍa-horowwa* at *Padaviya* must have been comparatively small for such a large reservoir ; with an average depth of perhaps ten feet at that sluice the water discharged through the two culverts may have sufficed for about 6,500 or 7,000 acres of paddy fields. It is manifest that such a gigantic tank would never be constructed if this were to be all the benefit derivable from it ; and it is clear, therefore, that the '*Vaṇṇāddi-pālama*,' with its channels, forms part of the same scheme.

#### HISTORICAL NOTICES.

[Mr. Parker prefaces his description of *Padaviya* tank with some "Historical Notices." These, with further light, may have to be modified in part, as well as supplemented, but are given here as they stand.]

"Owing to the neglect of the Sinhalese chroniclers to note the visits paid to it by the kings of Ceylon, the history of this enormous reservoir is all but unknown. Its construction is attributed to Mahā Sēna (275-302 A.D.). . . . Persons . . . state that the original name of the tank was *Mahā Ratmala*. Under this name (*Rattamāla-kandaka*) we find it included among the "sixteen tanks" made by Mahā Sēna.\* In further confirmation of this identification, I am able to state that the bricks employed in the sluice at *Padaviya* date from, at any rate, nearly the time of Mahā Sēna, even if they were not actually made during his reign. The other names of the tank are said to have been *Rat-mala-veṭiya*, *Mahā Kulunēwa*, *Padavi-dora*,† and *Mahā Padaviya*, and perhaps two more, which my informant could not remember.‡

"The next record of the existence of *Padaviya* was possibly contained in an inscription which was cut in the rock on a high hill at the back of the embankment. Unfortunately, however, this inscription has been completely destroyed by persons who hoped to discover a treasure concealed beneath it. It can hardly have been later than the end of the fifth century A.D.

"We now come to some doubtful references contained in the inscriptions published by Dr. E. Müller ;§ but it is more than probable that some at least of these relate to other tanks with somewhat similar names. Possibly, however, the word '*Pahavilaka*,' in the Ratgallégama inscription (No. 64) may be intended for *Padaviya* ; and the modern Tamil name *Pativil* shows that among its various designations it possessed a termination in *vila*.

"The next information regarding the tank occurs in a fine pillar inscription, which I was fortunate enough to discover in the forest below the embankment, at the site of an ancient town which is now called '*Moragoda*.' This inscription was cut by orders of Kassapa VI., who ascended the throne in 954 A.D., and is supposed to have reigned ten years. As, however, this inscription is dated, and gives an account of his doings in his sixteenth year, and as he dates another inscription in his eleventh year, the '*Mahawaṇsa*' is clearly wrong in assigning this monarch only ten years. The inscription at *Mora-goḍa* is the most interesting of its kind, and fortunately it is not all devoted to the religious communities and their meetings. Reference is made in it to the tank and the paddy land and the irrigable jungle ; and the king enacts certain regulations for controlling or benefiting the inhabitants. Among other things he states, that "having proceeded into the jungle in his chariot, and having written (an account of) all the trees, people may (now) enter far, when the sun is high, for firewood and water." He adds that "on account of the loss suffered by the dependents (of the priesthood), which elephants are causing, any of the cultivators of the paddy fields at this village may drive them (the elephants) away with fire." And further, that "the people of this city shall not dig the bed of the tank ; in a place where there are trees or jungle they shall not cut grass. A perpetual privilege is given, he declared." Finally, he concludes with the penal clause :—"The grant which these people have cut having been set up, if any person in this present life shall destroy it, he shall become like the body of crows or dogs."||

"If Dr. Müller is right in identifying the '*Pahanēwila*' of the Mihintalé inscription (No. 121)¶ as *Padaviya*, Mahinda III. (A.D. 997-1013) granted the royal revenues from 'the ground around the tank' to the *Et-vihāra*, at Mihintalé. This gift was not a very important one, if it really refers to *Padaviya*, for it effectually excludes the greater part of the irrigated lands, which were far from the reservoir.

"By orders of Parākrama Báhu I. (1154-1185) a short inscription was cut on a pillar which stands on the embankment of the reservoir. Though it makes no special reference to *Padaviya*, its position leads one to suppose that this tank was included among those which he states that he caused to be repaired. That such was really the case is proved by the *Mahāwaṇsa*, which mentions that he caused to be restored many ancient breached tanks, *Mimēri*, *Kalā-veva*, *Padi-veva*, &c.\*\*

"Following this are the inscriptions of Niṣṣaṅka Malla (1187-1196), which include *Padaviya* by name among the great tanks at which he prohibited the killing of fish and other living creatures.

"During the reign of the Tamil conqueror Mágha, one or perhaps two Hindú temples may have been constructed at the town '*Moragoda*' below the embankment. At the more important of the town may be seen three long Tamil inscriptions, cut on large slabs, in characters of about this period. The letters are very much worn, and only parts of one inscription can be deciphered with any accuracy. Though it consists merely of a list of lamps presented to the temple, with their donors, its presence sufficiently indicates that the tank continued in good order up to the middle of the thirteenth century.††

"Possibly some later reference to *Padaviya* may occur in some Sinhalese work ; but probabilities render it very unlikely. It is evident from the dilapidated state of the few ruins, and the heavy forest which has entirely overgrown both them and the whole paddy field, that the reservoir has been breached for some hundreds of years. The mere fact that trees of such slow growth as ebony have spread over the site of the city which formerly existed here, is a proof the long period that has elapsed since the place was abandoned.

"In the time of Mahādāthika Mahānāga (9-21 A.D.) the '*Panda-vāpi Vihāra*' was in existence ; but it seems unlikely that this was the name of any vihāra at *Padaviya*, since the tank was not constructed until a later date. It is possible that reference is made to a vihāra at *Panduwās Nuwara*. A monastery was established at *Moragoda* long before Mahā Sēna's time ; but its name, like that of the city which was afterwards founded there, is unknown. The name of the city occurs in Kassapa's inscription, but most unfortunately two letters of it have been broken away. It began with a letter which is either *Hi* or *Bhi*, and it appears to have consisted of three letters, with the termination *pura*.‡‡

"In the time of Vijaya Báhu (1047-1097), according to the compilers of the second part of the *Mahāwaṇsa*, the '*Pandaviya Vēhera*' was restored ; but this certainly relates to one of the dāgabās at *Panduwās Nuwara*, in the North-Western Province, where the tank still bears the name of *Pandā-veva*.

\* *Mahāwaṇsa*, XXXVII. 48.

† [This name "The Gateway to *Padaviya*," is usually applied to *Wahal-kaḍa-veva*, or "the Gateway Tank."—B.]

‡ [The four names of *Padaviya-veva* given to me by the natives of the nearest villages were (1) *Padaviya*, (2) *Mahā Kulunēwa*, (3) *Mata-nam Mahā Sāgara*, (4) *Rat-malaveṭiya*.—B.]

§ "Ancient Inscriptions in Ceylon," p. 42.

|| [See *supra*, Appendix E., No. 65.—B.]

¶ "Ancient Inscriptions in Ceylon," pp. 83, 117.

\*\* *Mahāwaṇsa*, LXIX., 31. [See *supra*, Appendix E., No. 66.—B.]

†† [See *supra*, Appendix E., Nos. 67, 68, 69.—B.]

‡‡ The bricks used in one of the buildings at the monastery are decidedly older in type than those employed in the sluice built by Mahā Sēna ; and they leave no doubt in my mind that this structure is of an earlier date than the tank—perhaps two centuries earlier. Before the tank was made, the monks who resided at the spot could always find an ample water-supply in the adjoining river, the pools in which have not been known to be dry. If the vihāra mentioned in Mahādāthika's time be at *Padaviya*, it is almost certainly this one, there being no other ruin of the same early age ; but one would expect to find it bearing a different name.



"I now come to another disputed matter, the question whether *Padaviya* is the tank which was termed the 'Sea of Parákrama.' With regard to this, I fully endorse Sir Emerson Tennent's opinion that it is not. The statement regarding it in the second part of the *Mahāwaṇsa* (68-39), Sinhalese edition, is as follows:—

*Pera itā kudāvū Paṇḍuvewa* (the Pāli edition has '*Pandavāpi*') *waḍana lada usbew hā ayamvitarēti tahawuru miyara etikoṭa sorowak sahita itā usvū mahadiya* [*kaṇḍā*] *wadanā magakda karavā Perakum muhodaya yana vyavahārayada tēbi. E meḍivū dūvehi galamudunehi Keleskuḷu siri usulana sēyakula karavi.*

With the aid of the Pāli edition this may be translated as follows:—

'He (Parákrama Báhu) having enlarged the ancient very small *Pandu-veva*, having raised up the high and long and wide strong embankment, together with a sluice, having held up the very high great sheet of water (*mahāvāripāṭaṇ*), and having caused a spill-water (*jalaniggaman*) to be made, established the usage of the (term) 'Parákrama Sea.' At that central island, on the summit of the rock, he caused a splendid *dágaba*, known as *Kelāsakūṭa*, to be made.'\*

"It is quite evident that this in no way agrees with the statement, also found in the *Mahāwaṇsa*, which includes *Padaviya* with *Minnēri* and *Kalā-veva* as an ancient and, on account of its association, a great breached tank which Parákrama Báhu merely repaired. There is also no central island at the reservoir, and the only rock which projects into the bed of the tank, from the embankment, has no ruined *dágaba* on its summit. The only ruin which I discovered on this rock was the remains of a house of some kind, which possessed a few wedged stone pillars, and had an entrance of three stone steps. Furthermore, no spillwater has been built, or even "made," at *Padaviya*, the escape being over a long natural ridge of gneiss. Lastly, it is quite certain that no "small tank" could ever be constructed at the site of *Padaviya*, on account of the floods brought down by the two rivers which supply the reservoir with water. After a careful examination of the whole work, I can affirm, without hesitation, that the tank was never smaller than we see it at present. Had it been smaller, a flood-escape at a lower level than the existing one must have been formed; and in that case a channel, which would still be visible, would have been cut from it by the floods that passed out of the tank on their way to rejoin the river, on the low side of the bank. There is certainly no such flood-channel. Without attempting an identification of the work which can justly claim the title of 'Parákrama's Sea,' I therefore adhere to the opinion that it must be some other than *Padaviya*, and that possibly it was the unknown tank at which the '*Pandā-vāpi Vihāra*' of Mahādāṭhika was erected.†

"All that is really known of *Padaviya*'s history may be summarised in a few words. Constructed at the end of the third century, it remained in good order up to the beginning of the eleventh century. During the succeeding 150 years it was breached, though not in such a manner as to completely drain it of water, and necessitate the abandonment of the town, which was almost entirely dependent on it for its water-supply. This breach probably occurred in the twelfth century. In the latter part of that century the breach was repaired by Parákrama Báhu; and the tank then continued in an effective state up to the middle of the thirteenth century. Soon after this another breach was formed, at a different site, in the original line of the river across which the embankment was raised. The whole of the water of the reservoir passed out at this breach; and the town which had been formed near the tank must necessarily have been abandoned shortly afterwards. Since that time the town, the paddy fields, and a great part of the bed of the reservoir have been overgrown with forest, until at present the district below the tank, which was once one of the most flourishing, is now one of the wildest and least known in the Island."

### "Moragoda" Ruins.

[The following short description of the so-called "*Mora-goda* Ruins," as they exist in the forest, unexcavated (with the partial exception of the *Siva Dēvalé*), has been put together mainly from measurements taken by my Assistant, Mr. D. M. de Z. Wickremasinghe, together with such notes as a personal examination, unavoidably provisional, enabled me to jot down.]

#### PREVIOUS NOTICES.

The only references to these ruins met with (in addition to the passing allusion made by Mr. Parker) occur in the official Diaries of Mr. (later Sir) J. F. Dickson and Mr. R. W. Ievers (Government Agents, North-Central Province) and Mr. J. P. Lewis (Assistant Government Agent, Vavuniya).

Mr. Dickson was at *Padaviya* in 1873, and writes:—

"August 17, 1893.—To *Padaviya* in the morning [from Vilāṅkuḷam], about 16 miles. Inspected the large breach. Heavy rain in the afternoon.

"August 18.—Went up *Deviyannē-kanda*, from which there is a good view of *Padaviya* tank. Inspected the [*goda*] *horowwa*. Restored the stone with the *pas-pena-nāgaya* (five-hooded cobra) at outlet of sluice to an upright position. Found a carved elephant head at entrance to sluice. Tradition says that there were twelve sluice gates in the *horowwa*, which filled the large breach. Villagers report remains of a city about three miles north-east of bund at a place called *Buddhannē-hela*,‡ large stone lion, *dágaba*, columns, stone Buddha, &c. Information received too late to make search on this occasion."

Fourteen years later (*February 1, 2, 1887*), Mr. R. W. Ievers, Government Agent, North-Central Province, reached *Padaviya*:—"Ascended *Deviyannē-kanda*, and had a fine view. *Ritigala*, 40 miles away, was visible. Visited the ruins of *Mora-goḍa*, sluices, &c."

In 1889, Mr. Lewis, whilst on circuit in the Northern Province with the Government Agent (Mr. W. C. Twynam), crossed the border to see *Padaviya*:—

"November 6, 1889.—We went on [from *Ruwan-maduwa*] to *Padaviya* due south, under the guidance of a *Veḍḍā*, so called, as he said, because he 'lives in the jungle.' We encamped at the beginning of the bund not much before nightfall.

"November 7.—Inspected the bund and ruins. The whole bed of the tank was covered with *ramba* grass, making it look like a vast meadow. It must have been a fine sight when full of water. According to Mr. Parker, it is the largest tank in Ceylon.

"We saw the ruins of a *dágaba*, approached by a flight of large steps in excellent preservation; the ruins of a temple with two headless images of Buddha, one a sedent and the other and larger one a standing figure. Portions of the heads of both figures were forthcoming, that of the sitting figure being split straight down from nape to neck, only one-half was found. This figure has a small head, immense square shoulders, a wasp-like waist and rounded paunch. Another large temple with three inscribed stones in its precincts is stated by Mr. Parker to have been a Hindú temple; but it is exactly like all the buried Buddhist temples found in the district, and I think must have been originally a Buddhist temple subsequently converted to Hindú use. Next to it is a small rectangular platform exactly like the base of a Kandyan temple, the mouldings of the wall being also exactly like those of the wall enclosing the *dēvalés* and *dágabas* opposite the *Máligāwa* at Kandy, but on a smaller scale. This the *Veḍḍā* called the '*Pattirippuwa*,' which is the name given to the Octagon at Kandy. The entrance to the *Pattirippuwa*, too, is very similar to the entrances to Buddhist temples, with an elephant-trunk-shaped stone on each side: so that I think this place must originally have been a Buddhist building whether afterwards occupied by Tamils or not. [The balustrades are] very like the stones on each side of the steps leading down into a *pokuna* at Anurādhapura."§

\* [Rendering capable of modification.—B.]

† [See *supra*, p. 42 (b) and note\*.—B.]

‡ Mr. Dickson evidently confused *Buddhannē-hela* with "*Mora-goḍa*."

§ See English Illustrated Magazine, October, 1889—J.P.L.



"These buildings stand on the site of a town which Mr. Parker, I think, says was called '*Moragoda*.' There are said to be seven wells near, one of which we saw—circular with brick walls.

"November 8.—When leaving *Padaviya* we passed a rock on which had evidently stood a stone lion, the fragments of which were picked up all about it. With a little trouble these could probably all be recovered and the figure put together. It must have been wantonly broken."

#### GENERAL DESCRIPTION.

The ancient remains are situated immediately below the tank bund, stretching north for half mile or so. The *Mā-oya*, after issuing from the great breach, flows for some distance north-west, but is nowhere more than half a mile from the group.

The tract of forest in which they lie being rich in *mora* (*Nephelium longanum*) trees has acquired the name "*Mora-goda*," and (to differentiate it from other areas in the tank with *mora-gas*) "*Lin-hat*"—"Moragoda of the Seven Wells"—on account of the large enclosure with wells, which is the prominent feature of the ruins.

The whole group seems to comprise :—

- (i.) A walled enclosure, irregularly shaped, containing three or four sites of buildings and ten wells.
- (ii.) A *Siva Dēvalé*, enclosed.
- (iii.) Buddhist temple premises (*vihāré*, *dágaba*, &c.).
- (iv.) Another enclosure with a shrine or two, near a colossal stone lion.

Besides these specially marked ruins there are :—(a) some remains of the stone work of the *mēda-horowwa*, or ancient low level sluice, swept away centuries back by the floods which caused the immense breach through the bund ; (b) traces of a structure on the low rock in the tank, south of the breach ; (c) signs of buildings on the crest of *Etun-balana-kanda* and *Devijanné-kanda* ; and finally (d) the *goda horowwa*, high level sluice, to the westward, still in fair order.

It is convenient to deal with these in inverse order.

#### (d) *Goda-horowwa*.

There is nothing to add to Mr. Parker's lucid description, except to note that the tank face of "the masonry inlet" is 37 ft. in width, and that bricks of the sluice measured  $13\frac{1}{2}$  in. by  $8\frac{1}{2}$  in. by  $2\frac{1}{2}$  in. The solitary "elephant head" found may be one of a row originally forming a high relief frieze along the masonry façade.

#### (c), (b) *Ruins*.

The former (c),—mere sites on the "saddle-back" and hill—need no further notice now.

(b) The other ruin on the bare rock within the tank bed, close to the bund and just east of the "*Vālak-kidanguwa* (united streams), has already called forth diametrically opposed opinions.

Mr. Parker, reporting on *Padaviya-veva* prior to its survey, unhesitatingly rejects the supposition (*primā facie* likely) that the remains may be the splendid *dágaba* known as "*Kelāsa-kūta*"; and, *ergo*, that "*Padaviya* is the tank which was termed 'the Sea of Parākrama.'"

On the other hand, Mr. Mortimer, who surveyed *Padaviya* in 1891, is so thoroughly convinced that the ruin is no other than "*Kelāsa-kūta*" in "the Sea of Parākrama," that he has entered it under that name in his original plan ; inserting also the ancient "spillwater" which he claims to have discovered eastwards.

It seems premature in our present ignorance of the many large tanks still buried under forest and practically unknown, to discuss the question with any hope of arriving at the truth. Probably the identity of the "Seas of Parākrama" will ultimately be fixed by the slow process of negative evidence and reasoning.\*

#### (a) *Mēda-horowwa*.

The usual path from the camping ground to "*Mora-goda*" (and thence on to *Buddhanne-hela*) after crossing the right (east) bank of the river, a short distance above its exit through the great breach, passes within a few fathoms of the shapeless remnants of the once magnificent *mēda-horowwa*, or low-level sluice. Lying here and there, amid tree roots on the brink of the dark pool, which has formed between the towering sections of the bund on either side, is a jumbled mass of cut stone slabs and beams,—a small portion only of the wholesale wreck of the sluice. No idea of the form of its construction can be gathered from what is left. Tradition gives to it twelve *nalal*, or "culverts"—probably an Oriental exaggeration.

Further particulars regarding this sluice are recorded by Mr. Parker. Across the breach on the top of the bund stands the fine carved pillar-slab of Parākrama Bāhu.†

#### (iv.) *Shrines, &c.*

Leaving on the left, close to the path, two small *dágaba*-like mounds, side by side—perhaps *sohon*, or cinerary *dágabas* erected over the ashes of Buddhist priests—and following the path northwards, it presently dips into, and crosses, a broad shallow watercourse or street, 60 ft. in width. Near, is the first *coterie* of ruins, included popularly under the broad designation of "*Lin-hat Mora-goda*."

This depressed channel, or roadway, runs on to the walled enclosure (i) containing the ten wells. Not far from the point of crossing is to the left (west) a pool, known as "*Kaha-diya-pokuna*," and on the further (east) side the wreck of a colossal *stone lion* closely resembling the lion from Polonnaruwa now in the Colombo Museum. It is carved in granite, and measured (approximately) 7 ft. from head to tail by 5 ft. 6 in. in height and 2 ft. 6 in. breadth. This massive sculpture has fared ill at the hands of vandal treasure seekers—the stone being split and flaked by fire.

A little south-east of the lion are two sites of buildings, with traces of enclosing walls and entrance on the west. One ruin is 25 ft. square, has a west portico (17 ft.), and was probably sixteen pillared.‡ Behind this building is an oblong site, about 28 ft. by 18 ft.

Hard by, besides the inscribed pillar (now prone) of "*Siri Saṅg Bo Kasub*," is the curious bracket "*stand*" (or whatever it was) figured on Plate XXXIII. The object of this handsome piece of stone carving is a problem. Intended to rest horizontally on a squared pillar, or half-pillar, with tassel and loop ornament depending from its gracefully moulded capital, is an elongated slab beautifully carved. The central design of this upper member is a well-cut lotus plant (leaves and full-blown flower): from this projects laterally on either side, tapering bracket arms or horns (ends broken), fluted and issuing from conventional lotus buds with arabesque borders at mouth. Excavations at the site would doubtless explain this unique "stand."

To the east of the ruins were found two other sculptured stones almost certainly connected with them, and infallibly pointing to Mahāyāna influence at this ancient Buddhist establishment. These are a kneeling *bull* (3 ft. 1 in. by 1 ft. 9 in.), in the round, upon a narrow pedestal cut from the same block—the *Nandi*, or *vāhana*, of Śiva ; and a flat vertical slab (2 ft. 7 in. by 1 ft. 6 in.) bearing the simpler and more usual presentment, roughly carved in sunk relief, of the Northern Bōdhisatvaya, *Avalokiteśvara*, otherwise called (from the lotus stalk held in each hand over the shoulders) *Padmapāni*.§

\* Mr. Parker forgets that besides "*Parākrama Samudra*" (Mahāwansa), or "*Mahā Samudra*" (*Pujāvaliya*)—the "Sea of Parākrama" *par excellence*—that monarch constructed, according to the *Pujāvaliya*, two other "seas,"—"Bēna Samudra," and "*Matī Sāgara*." Can the third of the traditional names of *Padaviya*—"Mata-nam mahā Sāgara" "the great ocean called Mata," still on the lips of the villagers closest to the tank—be a meaningless coincidence, quite unconnected with the ancient "*Matī Sāgara*" ?

† Plate XXXV.

‡ Bricks  $9\frac{1}{2}$  in. by  $6\frac{1}{2}$  by  $2\frac{1}{4}$ .

§ Mr. Mortimer styles the figure (erroneously) "Mahā Vishṇu."



(iii.) *Buddhist Temple.*

Returning to the wide channel or street, and following the path on, a flat rock patch\* is shortly reached. Immediately west of this is a *dágaba* mound of fair size (45 ft. square *maḷuwa*), with entrance stairs on the north 4 ft. 6 in. in width, flanked by plain curling balustrades and terminals, rounded at top (3 ft. 10 in. by 2 ft.)

Further on, a ruined *viháré*, 25 ft. square, of sixteen pillars originally, with perhaps a portico (13 ft. broad) on its east front. Lying inside this building is the trunk, *sans* head or arms, of a once erect figure of Buddha, which must have stood quite 7 ft. 6 in. on its pedestal.

North of the *viháré* is a small raised site, 20 ft. square, a *bó-maḷuwa*, or banked terrace for a *bó* tree. Between these two ruins is now the mutilated sedent Buddha, whose decollated head has been cleft in two from hair to neck. The image is seated in the usual meditative attitude (*dhyána mudrá*): the lower hem of the robe is very distinct.†

These Buddhist remains were surrounded by a limitary wall, forming an area, about 54 yards east and west, and 40 yards north and south, lying 30 yards or so east of the channel, or street, above-mentioned.

(ii.) *Śiva Dévalé.*

Continuing along the path northwards, a cluster of ruins within their own oblong enclosure (157 ft. by 117 ft.) intervenes on the right. This group consists of three main buildings (A, B, C) and two "lodges" (*mura-geval*) one each at the centre of the east and west outer wall. The chief structure (A) stood on a carved stone basement; all the others were brick-walled buildings with plain monolith pillars.

The proper approach was from the east, towards which quarter ruin (A) fronts. The plan of (A) and the design of the carved pillar near, no less than the Tamil inscriptions, pointed at once to the ruins being those of some Hindú shrine. Subsequent excavation of the *sanctum* of (A) proved the whole to be a Śaivite temple.

Entering by the east *mura-gé* to gain access into the real shrine, it is necessary to pass through an outer connected room (B). This is apparently some 20 ft. square, and had 24 pillars, arranged in four lines (the two inner rows in pairs), leaving a central passage 6 ft. 6 in. in width, with narrower side aisles (4 ft. 9 in.). The pillars of this outhouse—corresponding in position to the *dig-gé* of Kandyan *dévalés*—are unusually short, 5 ft. only above ground and 8 in. to 9 in. square. The entrance steps (3 ft. 6 in. broad), low volute balustrades, and small slim terminal stones (1 ft. 8 in. by 8 in.) partake of the curtailed dimension of the pillars.

United to (B) on the left is a somewhat larger room (C), 30 ft. by 25 ft., which was entered on the south. It has 16 pillars, 7 ft. in height by 8 in. square, and seems to match the Sinhalese *hevisi mandapa*, or musicians' hall.

(A), the shrine itself, behind and joined to (B), is in full length from front to back 31 ft. 4 in., with a greatest width of 14 ft. The recessed portion (12 ft. by 7 ft. 4 in.) about the centre (*ardha-mandapa*) separates the vestibule (*antarāla*) from the innermost sanctuary (*garbha-griha*), where the *lingam* was placed. The entire stretch of the three rooms forming the shrine (A) was erected on a basement of stone slabs carved into elaborate mouldings, and 4 ft. 3 in. in height. The style of mouldings, with duplicated upper members, is very effective, and occasionally met with at Anurádhapura. That the execution of the structure above the stylobate corresponded in richness of ornament, the solitary carved pillar to be seen near renders certain. This pillar shaft is very similar to some met with at Ganégoḍa Viháré in the Four Kóralés.‡ Of the whole height 6 ft. 6 in., half (base and head) is rectangular and left quite plain, the intermediate portion is divided centrally by a 9½-in. cube of surface ornament—lotus and arabesque peacock on alternate sides, within a beaded frame: above and below the cube for 16 in. the shaft becomes octagonal, masked by water-leaf carving and (the middle 9 in.) sixteen-sided and fluted, with a narrow raised belt half way.§

The interior plan of the vestibule and middle rooms of the *dévalé* can only be guessed, as this part of the shrine is still undug. Of the *garbha-griha*, however, the exact inner arrangement has been revealed by its excavation. Within the gangway (3 ft. 6 in. wide) throughout, except at the three niches (1 ft. 6 in. by 1 ft.) at the centre of either side and back, is a chamber 7 ft. 9 in. square, faced and flagged in stone. Sufficient *débris* was removed to show that the *ardha-mandapa* was brick-floored, and connected to the *sanctum* by a slightly sloping passage of laid stones, only 2 ft. 6 in. in width. At the middle of the chamber was unearthed a stone *lingam* erect in its *śalanka*, or receptacle, in perfect order. Plan and elevation of these are shown in Plate XXXII.

The *lingam* is 1 ft. 10 in. in circumference, and stands up 14 in. The *argha* is 2 ft. square (with spout 1 ft. by 6½ on the north side), and formed of two equal sized ogee and moulded slabs, united by mortar and tile fragments.

A second *lingam*, evidently out of place, is lying by the side of the path north of the *Śiva Dévalé*.

(i.) *Monastery.*

West of the *dévalé*, and at one point approaching it within 30 yards, is the large walled enclosure with wells. The survey shows it to be an oblong site, irregular sided, covering an area of about 8 acres, the whole surrounded by a moat, or circumjacent street, into which the broader street, or channel (already referred to), falls from the south or tank side. The site was doubtless closely built over: at present there are traces of at least three buildings, one (with two entrances facing north) measuring roughly 64 ft. by 55 ft., a second 60 ft. by 50 ft., and a third 30 ft. by 25 ft. Instead of but seven (*hat*) wells (*lin*) there prove to be ten (*daha*). These average 5 ft. 2 in. diameter, and are brick-lined: three occur near the wall on the north-west; one south-west; a third east; the remaining five lie *en echelon* from south to north down the centre of the site.

Near the wall to the north-west, but outside north, may be seen a stone-carved window, probably removed from the *dévalé*.

This (given in Plate XXXIII.) measures (frame and all) 2 ft. 8 in. by 1 ft. 7 in. The window itself is three inches smaller both ways, and contains fifteen partitions each 4 in. square—eight blocked and carved with full-blown lotus flower, seven open, in alternate order, and designed to leave four lotuses at the corners and the centre partition open.

Finally, it may be well to re-quote what Mr. Parker has to say regarding the broad "channel," which undoubtedly served as the main way, dry or wet, to the "monastery":—

"One large channel was carried round the outside of the city, forming the ditch which protected the earthen bank that acted as a fortification. This channel varies from fifteen to forty feet in width, and from about four to fifteen feet in depth. Two others flowed northward through the city itself. Of these, the western one, after a course of perhaps half a mile, arrived at a brick-walled fort, round which it was carried as a wet ditch. At about three-quarters of a mile from the line of the bund all these channels eventually united with the stream which is said to run from a spillwater in the tank, and which passed through the lower part of *Mora-goda* on its way to join the *Má-oya*. Owing to the headworks of these channels being almost at the spill-level, and unfurnished with a masonry sluice or any other arrangement for regulating the flow of the water, it is difficult to understand the motive with which they were opened, since they could be of use only for a short period during each year."

All things considered, and until the question can be re-investigated, I incline to the belief that this long, wide, and shallow "channel" and, as probably, the rest (called by Mr. Parker "channels," but admittedly one and all superfluous *quâ* water-supply) were thoroughfares rather than water-ways, in a settlement which possessed a tank on one side and a river on another.

\* A circular cylindrical hole, similar to that noticed at *Támara-gala* (Fourth Report, p. 7) may be seen here: widest diameter 2 ft. 1 in.; inner circle 1 ft.; depth 1 ft. 3 in.

† Plate XXXIV.

‡ Report on the Kéḡalla District, p. 34, and Plate.

§ Plate XXXIII.



## APPENDIX E.

## INSCRIPTIONS.

## KANADARÁ KÓRALÉ.

Palu Mekichchewa.<sup>1</sup>

(No. 1.)

Müller gives a transcript and translation of this rock inscription, and says of it :—

*Galwana*, a stone in the bed of the spill-water stream [*sic*] of Mekiccaeva, about 120 yards from the high road at the 16th mile of the Anurádhapura-Trincomalee road. The inscription is tolerably well preserved, but the names of the two [*sic*] tanks contain clerical errors, so that they cannot be identified.<sup>2</sup>

As a fact this six-line *sannasa* is in very good order, only three or four letters out of more than eighty being illegible. The letters are boldly cut, and when wetted stand out quite clear.

The inscription belongs to Gaja Báhu I., son of Vañkanásika Tissa, and grandson of king Vahāba. It records the construction of the tank then called "*Vaḍamanaka vavi*," at a cost of 5,000 *kārshāpanas*, and its bestowal on the "*Tabaraba*" viháré.

A revised copy of the text and a fresh translation are offered below :—

*Transliterated Text.*

1. Maharajaha [Vaha] baya
2. manumaraka Tisa maharajaha puti
3. maha raji Gamani Abeya Upalaviba
4. jakahi Vaḍamanaka vavi [pa]cha sahase kahavaṇa<sup>3</sup>
5. dariya kaṇavaya taba Raba bhuka saga
6. haṭaya chatiri pachani pari

*Translation.*

The great king *Gamani Abeya*,<sup>4</sup> son of the great king *Tisa* <sup>5</sup> [and] grandson of the great king *Vahāba*,<sup>6</sup> having borne the expense of 5,000 *kahavaṇu*,<sup>7</sup> having caused the *Vaḍamanaka* tank to be dug in the Upala division, and, having set it apart for the monks in the *Raba* Viháré, maintained [them] with the four priestly requisites.<sup>8</sup>

Elle-vewa.<sup>1</sup>

(Nos. 2, 3.)

## I.

A rough-hewn pillar slab, 4 ft. 6 in. high by 10 in. square, standing above the *Pansalé-vewa*, or tank belonging to Veheragala temple. It has on one side, fronting west, a brief inscription of twelve lines giving the king's name with date; on the north face, *bow* and *arrow*, *crow* and *dog*, cut lengthways down the stone. A square abacus and semi-rounded head top the pillar.

"*Abhá Salamewan*"<sup>9</sup> was a *biruda* adopted by several kings.<sup>10</sup> The elongated characters prove this record to belong to the ninth century, and it may be provisionally assigned to Séna (Silámegha) I. (A.D. 838–58 Turnour, 846–66; *Mahāvamsa* Editors), or to his nephew Séna II. (A.D. 858–91 T.; 866–901 M. E.)

*Text.*

- |            |           |
|------------|-----------|
| 1. අහා [ස] | 7. නිකිමි |
| 2. ලමෙවන්  | 8. මසෙ    |
| 3. ම පුර   | 9. පුර දො |
| 4. මුකා ස  | 10. ලොසව  |
| 5. ත්වන්   | 11. ක් දව |
| 6. නෙහි    | 12. ස්    |

*Transcript.*

- |              |            |
|--------------|------------|
| 1. Abhá [Sa] | 7. Nikim   |
| 2. lamewan   | 8. mase    |
| 3. ma pur    | 9. pura do |
| 4. muká sa   | 10. los va |
| 5. twan      | 11. k dava |
| 6. nehi      | 12. s      |

*Translation.*

[Granted] in the seventh year [of the reign] of His Majesty *Abhá Salamewan*, on the twelfth day of the bright half of [the month] *Nikini*.

## II.

Of this inscription Müller writes :—

Pillar at the spill water of a tank, now called Ellawaewa, two miles from the Anurádhapura-Trincomalee road at Rampatwila, 17 miles from Anurádhapura. The first side of the pillar is well preserved, on the second and third

<sup>1</sup> See *ante*, page 14.<sup>2</sup> *Ancient Inscriptions in Ceylon*, 1883, pp. 28, 74, 110.

<sup>3</sup> Below "*kahavaṇa*" is cut a small square, subdivided into four lesser squares. This, in the connection, cannot be the ancient and rounded figure symbol for 90. It may denote the standard by which the value or weight of the *kārshāpana* was reckoned, *i.e.*, by *pádas* or "quarters. Childers (*Páli Dictionary*, 1872, p. 315) quotes Subhúti "*porāṇa kahāpanassa catuttho bhāgo pádo*," and Kammavācaṇ "*páddāraho*," "worth a *páda*." See, too, Rhys Davids' *Ancient Coins and Measures of Ceylon*, 1877.

<sup>4</sup> Gaja Báhu I. A.D., 109–131, T.; 113–135, M.E.<sup>5</sup> Vañkanásika Tissa, A.D. 106–109, T.; 110–113, M.E.<sup>6</sup> Vahāba, A.D. 62–106, T.; 66–110 M.E.

<sup>7</sup> Rhys Davids (*loc. cit.*) considers the weight of the *kārshāpana* still unsettled. It was of gold, silver, and copper, and on the Bhárat sculptures is represented square in shape. Sanskrit authorities make a gold *kārshāpana* = 16 *māshas* = about 176 grains.

<sup>8</sup> As the text reads Gunasékara Mudaliyár takes *pari* = Páli *bharati*, *bhari*, "supported"; and *Raba* = ? *Rámaka*. If *pacha nipadi* be meant (*nipadi* = Páli, *nippābeti*, "procure") the Mudaliyár would also read *Tabaraba*, and render, "provided the four requisites for the monks in the *Tabaraba* (i. *Thūpārāma*) establishment": *Taba* + *araba* = *Tupa* + *aráma* = *Thūpa* + *aráma*. Cf. *purāṇa* = *paraṇa*; *sthāpa* = *tabanavá*.

<sup>9</sup> *Abhaya Silámeghavarna*.<sup>10</sup> And even queens, at least as late as Lílvatí and Kalyāṇavatí (early 13th century.)



the last seven lines only are legible, the fourth contains as usual sun, moon, dog, and crow. The first side contains the name of the king *Abhá Salamewan Dápuḷu* and his father *Abhá Siri Sang Bo*, and the rest is a grant to a temple, the name of which is either not given, or not legible on the stone.<sup>1</sup>

Following Dr. Goldschmidt, Müller attributes this pillar inscription (as well as that at Etavira-golléwa) to Dápuḷu V. (A.D. 964-74 T., 940-52 M.E.) :—

Dr. Goldschmidt [Sessional Paper XL., 1876, pp. 7, 9] first found out the historical name of the king called *Siri Sang Bo*, by identifying the names of his parents *Abhá Salamewan* and queen *Gon* with those given in the inscription from Mayilagastota as the parents of Mahinda III. He further took into consideration the fact that Mahinda tells us in the inscription that he was *aepá*, or viceroy, before being king, as it is stated in *Mah.*, chap. 54. His father is called simply *Abahay Salamewan* here, and in the inscription at Aetawiragolléwa is called by his full name *Abhá Salamewan Dápuḷa* at Ellawaḡwa pansala. The two latter inscriptions bear as their date the tenth year of his reign, and in both he alludes to a victorious campaign of his father *Abhá Siri Sang Bo* in India, against the kingdom of Páṇḍi (cf. *Mah.* 52, 70-78).<sup>2</sup>

The identification of the reigning king of this and the Etavira-golléwa inscription with *Dápuḷu V.* is doubtless correct. *Dápuḷu IV.*, immediate predecessor of *Dápuḷu V.*, reigned only seven months. *Dápuḷu III.*'s date (A.D. 815-31 T., 827-43 M.E.), is too early for characters so small.

But in fixing on Káśyapa V.<sup>3</sup> (A.D. 954-64, T., 929-39 M.E.) as the "*Abhá Siri Sang Bo*,"<sup>4</sup> who was father of *Dápuḷu V.*, Goldschmidt,<sup>5</sup> and Müller<sup>6</sup> have both assuredly erred—

- (i.) No chronicle extant records that Káśyapa V. and *Dápuḷu V.* stood to each other in the relationship of father and son.<sup>7</sup>
- (ii.) The abortive expedition to Southern India during the reign of Káśyapa V. resulted in the repulse by the *Chóla* Rája of the Páṇḍiyan and Sinhalese armies then allied, and the untimely death of Prince Sakka Senápati.<sup>8</sup> This was no "victorious campaign against the kingdom of Páṇḍi."<sup>9</sup>
- (iii.) The "ransacking of the Páṇḍiyan kingdom" occurred three reigns earlier under Séna II., and is detailed with pardonable pride by every Sinhalese historian.<sup>10</sup>
- (iv.) Káśyapa V. was son of Séna II.<sup>11</sup>

Thus, "*Abhá Siri Sang Bo*," of the Etavira-golléwa and Ellé-véwa pillars can be now definitely identified with "Mugayin Sen" or Séna II.; and *Dápuḷu V.* ("*Abhá Salamewan Dápuḷu*") as one of that king's sons, and brother, or half brother, of Káśyapa V.<sup>12</sup>

The pillar once had a *kalasa* ("vase capital"), since broken to pieces in the hope of its containing treasure. Dressed square for 6 ft. 10 in., each face (12 in.) of the pillar is inscribed: A. 26 lines with 3 above, B. 26, C. 28, D. 9, followed by figures of *sun*<sup>13</sup>, *moon*, *crow*, and *dog*.

Goldschmidt<sup>14</sup> and Müller<sup>15</sup> give a broken text and translation. A fuller copy and rendering appear below. Much of the inscription is past recovery.

## Text.

3 A.	B.	C.	D.
1. සිරි බර කැ	1. ත් ලැඟ දසව	1. තුළුවැ ඇප මෙතු	1. . . . .
2. ත් කුල කොත්	2. ත් හවුරුදුසෙ	2. වාක්දෙන මො [ඵ] ක්	2. . . . .
3. ඔකාවස් ර	3. හි [බිනෙර පුර]	3. සෙවැ වලදන ( . පෙ)	3. . . . මෙ අ [කතා
4. ද් පර පුරෙ	4. . . . .	4. හැරු ව . . .	4. ඔහි කණු පැරහැ
5. ත් බවි ලක්	5. . දුමල සහ	5. කුලවිවිසෙ ආ	5. ඊ දුන්] මෙමෙ [ආත්
6. දිවි පොළොසො	6. . ඊ සහ . සෙ	6. වු තාක් කැනවි ව	තෙ]
7. ත් පර පුරෙ	7. . . රත්තවි	7. ඊ පෙරෙ (අ) ව්විසෙ	6. උලඟතා කළ [කෙනෙ
8. ත් හිමිවු අ	8. . . . . ක	8. මිදල වාඩු නොවද්	7. ක්] . . . .
9. හා සිවිසත්	9. . . ව්විසෙ	9. හා ඉසා මිහි පි	8. න . වරද . කවු
10. බො මහරද්	10. . . . .	10. හිවි මෙලාවිසි	9. වු බල වුවාහසි
11. හු තුමා සත්	11. . . . .	11. රද් කොල් කැමි ස	
12. ලැඟ නවව	12. . . . .	12. [මිදරුවන් දෙන	
13. ත් හවුරුදු	13. . . . . ආ	13. මතැත්] . . . .	
14. සෙහි පාහි ර	14. . . . . රත්	14. . . . .	
15. වි පැහැරු ප	15. . . ව . . ස	15. . . . .	Sun.
16. ස කිකිති ලද්	16. . . . .	16. . . නොවද්තා ඉ	
17. රුහුන් දනු	17. . . . . ස්	17. සා . . . . .	Moon.
18. වු මල මඩු	18. . . ඉසා ස	18. . . . . ඉ	
19. ලු තම හ (ත්)	19. ගුලැ වුදිම ඉසා	19. සා ගැල් මිවුන් නො	Crow.
20. එකාත්තැ සි	20. [මහ] කිලිස් මකි	20. ගත්තා ඉසා කු (හි)	
21. ඊ හොග කළ	21. [ලිත්] සමනින් ඉ	21. සාළි ඇතුල් රවි සි	Dog.
22. මහ රද්හු	22. සා මහලෙ රවුන්	22. මාසෙ සිටැ නොග	
23. දරු අහා ස	23. කළ වදුරු රත්	23. සනු ඉසා මිනි කො	
24. ලමෙවන් ද	24. සමනත් වරුව	24. වාවනත් රවි වැඩැ	
25. පළ මහර	25. ත කුඩසලා ව	25. නොගත්තා ඉසා පෙ	
26. දුහු තුමා ස	26. තකැමිතිලා ඇ	26. රෙකිනාත් සම්දරු	
		27. වම් එක්සෙවැ ව	
		28. දළ සමියෙන් මෙ	

<sup>1</sup> Müller (*loc. cit.*), page 56.

<sup>2</sup> *Id.*, page 54-5.

<sup>3</sup> I follow the numbering of the *Mahāvamsa* Editors: Turnour makes him Káśyapa VI.

<sup>4</sup> *Sri Saṅgha Bōdhi Abhaya*. Dr. Goldschmidt rightly points out that "the name *Siri Sang Bo* had come to be used as a mere title assumed by many kings." (Sessional Paper XL., 1876, p. 7.)

<sup>5</sup> *Loc. cit.*, pp. 8-9.

<sup>6</sup> *Loc. cit.*, pp. 54-5.

<sup>7</sup> Káśyapa V. (*Mahāvamsa*, LII. 42) "conferred the office of sub-king on the governor Dappuḷa, who was born of his own house" (*tamā gotrayehi*), and succeeded him as *Dápuḷu IV.* The "governor" "appointed to the office of sub-king" by *Dápuḷu IV.* (*Id.* LIII.), whom he shortly followed to the throne, was "Kuḍā Dápuḷu" (V.)

<sup>8</sup> *Mahāvamsa*, LII. 70-8.

<sup>9</sup> Dr. Goldschmidt is fain to admit that "Kassapa's Indian campaign does not appear quite so glorious and successful as in the inscriptions."

<sup>10</sup> *Mahāvamsa* LI., 22-38; *Pūjāvaliya*, &c.

<sup>11</sup> *Id.* LI. 18, 98. And see *supra* "Nāmbā-kaḍa" inscription (No. 72).

<sup>12</sup> Cf. the pillar inscription (unedited) at the Colombo Museum, in which kings "*Kasub*" and "*Abhá Salamewan*" are distinctly called brothers ("*Siri Saṅg Bo Kasub maha radhu sohoru Abhá Salamewan ma purmukā*").

<sup>13</sup> Six-starred.

<sup>14</sup> *Loc. cit.*, p. 9.

<sup>15</sup> *Loc. cit.* (116) pp. 36, 80, 114.







## Tammanne-kanda,

(Nos. 5, 6, 7.)

These inscriptions were examined by Müller :—

There are two [*sic*] inscriptions on the flat rock, one of eight lines close to the summit, and one [*sic*] of twenty-one [*sic*] lines a little lower down, both of them only partially preserved. In both inscriptions we find the name "*Naka pavata*" viháré, which seems to have been the ancient name of the place (also mentioned at *Mahāvamsa* LXX. 10), and several other names as Upalabijaka, Pajalaka, Utarapura, &c., which cannot be identified. I give the transcripts of both [*sic*] inscriptions, as there is a possibility that some of the places mentioned may be found out hereafter, but I do not attempt a translation, as the present state of the inscriptions is too imperfect.<sup>1</sup>

The inscriptions are fairly preserved on the whole. There are in reality three separate grants to "*Naka-pavata vihára*," though No. III. being cut immediately below No. II., would deceive a hasty reader into taking both as one *sannasa*.

No. I.—A little to the right of the other two: consists of eight lines spread over a space 6 ft. by 3 ft. 6 in.: illegible towards the end. The grantor's name is not given; but the record belongs to much the same time as Nos. II., III.

No. II.—Nine lines. The "great king *Naka*" of the text may safely be identified with *Mahallaka Nága*, father-in-law of Gaja Báhu I. He reigned only six years: but it is recorded of him that among the "seven viháres" he constructed was "in the eastward, "*Péjalaka*,"<sup>2</sup> doubtless a synonym for "*Naka-pavata*," the modern Tammanne-kanda.

No. III.—Thirteen lines. A grant of *Kaniṭṭha Tisa*, son of Mahallaka Nága and younger brother of Bhātiya Tisa II., whom he succeeded. Here (as usual in his inscriptions) he is called "*Maḷu Tisa*," "Tisa the younger brother."<sup>3</sup> The *sannasa* is dated the seventh year of his reign, on the seventh day of the dark half of the month Bak.

## I.

*Transliterated Text.*

1. Sidham. Upalibijakehi pajini Naka
2. pavata veherahi chetahi asalaka
3. vativatapata gamakehi cheta (. .) baki Vali
4. mahamada ketahi bojiya (Panu) ninikata
5. halitali ku[ba]ri karihi (.⁵) Ma
6. hiya Piḍaviya ata (ratara hi) Nanavara karihi
7. nava Gamana (keta . . . . . hi vata)
8. Kuṭavanaga ( . . . . . ta).

*Translation.*

Hail! The swampy<sup>4</sup> field (Panu) ninikata of<sup>5</sup>—karis, appertaining to Vali-maha-mada tract of fields in the four . . . villages bound to provide maintenance<sup>6</sup> [and] attached to the dágaba at the *Nakapavata*<sup>7</sup> viháre, on the east of Upali division.<sup>8</sup> Nanavara of nine *karis* between Mahiya [and] Piḍaviya . . . . . Gamana (keta) . . Kuṭavanaga . . .

## II.

*Transliterated Text.*

1. Sidam. Upalaavabaja
2. kahi Pajalaka vaviya vo
3. Paḷu avaya vaviya vo U
4. tarapara atanahi Mani
5. kiragamaka vavaya vo Pa
6. tani vaviya bojiya pa
7. (. ka) ra kaḍaya *Naka* maha
8. raji[pa]jina Nakapavata ve
9. herahi biku sagahata dini.

*Translation.*

Hail! The great king *Naka*<sup>9</sup> gave to the congregation of monks in the eastern *Naka-pavata* vihára (one part) of Pajalaka tank, and of Palu-avaya tank in the lower division of Upala, and of Manikiragama tank at the north-end<sup>10</sup> residence<sup>11</sup> and a portion of Patani tank, having divided<sup>12</sup> them into . . . . . parts,

## III.

*Transliterated Text.*

- |  |   |
|--|---|
| 1. Sidam. Utarapara atanahi . .                | 8. Maha raji[Maji]naya masa ba            |
| 2. Valimahama (jika)hi Sana [pu].              | 9. riya koṭu dini. Avasesa maha           |
| 3. ta Dubalayaha valiya ga                     | 10. palihi navanakahi Puvaya              |
| 4. niyisa kariha sateka Upa                    | 11. <i>Maḷu Tisa</i> maha rajaha chata la |
| 5. la bijakahi[paji]na Naka pavata vehera      | 12. [gita]sata avanaka vasaha Baga cha    |
| 6. hi Va[li] mahamadaka (ketahi)               | 13. [da a]va masaye sataaka divasa.       |
| 7. danama parumaka <i>Maḷu</i> [ <i>Tisa</i> ] |   |

<sup>1</sup> Müller (*loc. cit.*), p. 40. He gives a transcript of inscription No. 1 only.

<sup>2</sup> *Mahāvamsa*, XXXV., 124.

<sup>3</sup> The identity of one "*Maḷu Tisa*" with Kaniṭṭha Tisa was first established by Müller (*loc. cit.*, p. 29) in connection with the inscription at Situlpaw Vihāré. The Galkóvīla (Karagasvewa) inscription (*loc. cit.*, p. 51) would seem to belong to a later king similarly styled. See, too, Proceedings, R. A. S. (C.B.), 1886, cxxix ff., cxli ff.

<sup>4</sup> *Halitali* = *sala* + *tala* land 'having a shaking surface'; 'boggy.'—G.

<sup>5</sup> Here a symbol not unlike a capital H with double cross bar. It occurs also in the inscription of Bhātiya Tisa at Galgiri-kanda (Müller, pp. 29, 74; where no allusion to the symbol is made); and in the Tāmara-gala inscription (Fourth Report, p. 7) of Gaja Báhu I. It may represent (i) a numeral (which seems necessary in the Tammanne-kanda inscription after *karihi*), or (ii) a stop or pause, of another form to that found at Neṭṭuk-kanda. See Nos. 13, 14, and note 5, *supra*, p. 49.

<sup>6</sup> *Vativatapata* = *vati* + *vata* + *pata* "come to (brought under) the duty of (providing) subsistence."—G.

<sup>7</sup> *Naka pavata* = Ná-giri.

<sup>8</sup> *Bija* = *bhájya* "portion"; from *bhāja* "to divide."—G.

<sup>9</sup> Mahallaka Nága, A.D. 131–7 T.; 135–41, M. E.

<sup>10</sup> *Para* = *pāra* (*Skt.*), 'end,' 'extremity.'—Wilson.

<sup>11</sup> *Atana* = *dsthana*, 'place of assembling' (*Wilson*); or *ayatana*, 'residence,' 'temple' (*Abhidanappadipika*).

*Kaḍaya*, modern *kaḍā*.



*Translation.*

Hail ! His bountiful<sup>1</sup> majesty *Malu Tisa*<sup>2</sup> the great king delivered up<sup>3</sup> and gave in the month *Majina*<sup>4</sup> to the field-accountant<sup>5</sup> *Dubala*, son of Sana seven *karis* in *Vali-maha-ma* (*jika*), in the north-end residence [and] *Vali-maha-mada-kaḍa* (tract of fields) at the *Naka-pavata* viharé in the east of the *Upala* division.

The (fields) of the nine groups<sup>6</sup> in the remaining extensive range<sup>7</sup> (were<sup>3</sup> given away) on the seventh day of the lunar fortnight, when the moon was waning in the month of *Baga*<sup>8</sup> in the seventh year<sup>9</sup> since the raising of the royal canopy by the great king *Malu Tisa* the Senior.<sup>10</sup>

**Nettuk-kanda.**

(Nos. 8—16.)

At this comparatively insignificant cluster of rocks (which lies from a quarter to three-quarters of a mile from *Divul-vewa*, a village of Moors), are at least four caves—three with “*Asôka* letter” inscriptions below their *kaṭārama*, or “drip.” Engraved on the sides of two rocks flanking the approach to the largest cave are four more inscriptions of the third or the fourth century A.D.

Müller says :—

There is a number of inscriptions at this place. Some of them are cave inscriptions, others on the flat rocks. We begin as usual with the cave inscriptions—

*a Parumaka Welu putana leṇe agata anagata catudiga gagāḥa.*—“The cave of the sons of the *parumaka Welu* [is given] to the priesthood in the four quarters, present and absent.”

*b Warakapi gamika puta gamika Tisa puti Utiya leṇe agata anagata catudisa sagasa dine.*—“The cave of *Utiya*, son of the villager *Tisa*, son of *Warakapi* the villager, &c.”<sup>11</sup>

A third cave with inscriptions (Nos. IV., V.), given below, was missed by Müller.

## I.

Cave No. 1 (30 ft. in length by 12 ft. in breadth, and now only 8 ft. high), lies about 150 yards east of Cave No. 5. There is a *pokuna* a few yards in front of this cave on the north. Inscription of 25 letters in one line.

*Transliterated Text.*

Pa ru ma ka Ve lu pu ta na le ṇe a ga ta a na ga ta cha tu di sa sa ga sa.

*Translation.*

Cave of the sons of the chief *Velu* (granted) to the monks of the four quarters, present and absent.

## II., III.

Cave No. 3, half a mile south of cave No. 1, measures 57 ft. by 30 ft. broad, and is 15 ft. in height; faces west. Inscription No. III. is cut below No. II.

## II.

*Transliterated Text.*

E ra ka pi ga mi ka pu ta ga mi ka Ti sa pu ti U ti ya le ṇe a ga ta a na ga ta cha tu di sa sa ga sa di ne.

*Translation.*

Cave of *Utiya*, son of the village headman *Tisa*, son of the village headman *Erakapi*, granted to the monks of the four quarters, present and absent.

## III.

*Transliterated Text.*

Da ma ra ja sa u pa (la . . )<sup>12</sup>

*Translation.*

The . . . of the righteous king (*Dharma rāja*).

## IV., V.

Cave No. 4 also fronts west. It is situated a hundred yards south, and lower than Cave No. 3. Inscription No. V. (below) is a longer repetition of No. IV.

## IV.

*Transliterated Text.*

Ba ta Mi ta De va ha le ṇe.

*Translation.*

Cave of *Bata Mita*<sup>13</sup> *Deva*.

<sup>1</sup> *Danama* = Pāli *dānamaya* ‘charitable.’

<sup>2</sup> *Kaniṭṭha Tissa*, styled *Chūla Tisa* in *Pūjāvaliya* (A.D. 165–183 T; 165–193 M. E.).

<sup>3</sup> *Bariya koṭa* : modern *bhāra koṭa*, lit. ‘having made (it) a charge’; ‘put in charge’; ‘entrusted.’—G.

<sup>4</sup> *Majina* : modern *medina*, *Medindina*, February–March.

<sup>5</sup> *Ganiya* = Pāli *ganaka* ‘accountant’; ‘treasurer.’—G.

<sup>6</sup> *Naka* : taken in the sense of ‘collection’; ‘group’ = *nikāya* Pāli, and Skt.

<sup>7</sup> *Pali* = *pāli* (Pāli), *pēliya*, (Sip.) ‘row’; ‘range.’—G.

<sup>8</sup> *Baga* : modern *Bak* (March–April).

<sup>9</sup> *Avanaka* = Skt. *āpanna*, ‘gained’; *sata avanaka* = Sip. *satavana*, *satveni* = *sataṭa pēmini* (*avurudde*) ‘(in the year) which has reached seven.’—G.

<sup>10</sup> *Puvaya*, ‘former’; ‘senior.’

<sup>11</sup> *Loc. cit.*, p. 34 (29).

<sup>12</sup> Two Buddhists’ emblems at end—perhaps three: the first the symbol found on the elongated copper Buddhist coins of Ceylon (see Fourth Report, p. 13, Nos. 19, 20, Plate VII.); the second like the later form of cave character *ma*, with low horizontal stroke to right, and curved separate stroke below—also on Buddhist coins (cf. Parker, Journal C.A.S., Vol. VIII., No. 27, 1884, p. 53. If *upa(laka)* can be read the line may mean :—[“This emblem is] the seal of the righteous king.”

<sup>13</sup> *Batā mita* : “friend of the faithful (followers).”



## V.

*Transliterated Text.*

Ba ta Mi ta De va ha le ne ma na pa da sa ne a ga ta a na<sup>1</sup> ga ta cha tu di sa ga sa sa<sup>2</sup> di ni.

*Translation.*

The pleasant<sup>3</sup> cave of Bata Mita Deva, granted to the monks of the four quarters, present and absent.

## VI., VII., VIII., IX.

These are four separate rock *sannas*, two on each of the rocks at either side of the entrance to Cave No. 2.

The grants were made to a "*Honagiriya vihâré*," and contain little but names of tanks dedicated.

Müller has a reference to the first three inscriptions :—

*c* The inscription in two lines on the flat rock on the right contains a grant of paddy fields to the Nagariya [*sic*] vihâra, and there is also mentioned at the end of line 1 the Nagariyawawi [*sic*], which is most probably the modern Nuwarawaewa near Anurâdhapura. The Badiwawi at the beginning of the line 2, is the present Baendi-waewa, eight miles from the temple.

*d* On the left side there are two inscriptions, one of three and one of two lines. They contain nothing but an enumeration of tanks and corresponding paddy fields, which are dedicated to the same Nâgariya vihâra. Similar inscriptions concerning tanks and paddy fields are in good number in Ceylon, and they would be very interesting for the ancient geography of the country if there was a possibility to identify at least part of the names contained in them. Unfortunately we know nothing about the Nâgariya vihara, except that there is at present a temple called Nâgirikanda, five miles east of the Central road at the 103rd mile from Jaffna, the ancient name of which, however, was Bamanogiriya, and which contains an inscription in somewhat more modern characters.<sup>4</sup>

Nos. VI. and VII. are on the rock to the left, as the cave (No. 2) beyond is approached : Nos. VIII. and IX. on the right hand rock.

## VI.

*Transliterated Text.*

1. Sidam. Vadamanakahi chata : :<sup>5</sup> Sada [vi] ya : : (Ka) rajaviya : : Padataviya : : Honagirihi [ : : ]
2. Madachiyahi : : chata pahalakahi : : Savilaviya : : Vijitakahi : : Chula Tisa viyahi : : Padiyahi : :
3. ( . . . ) vatasava Me vavaviya<sup>6</sup> ketahi cheta karihi *Honagirika* vehara dikahi : : Kabaraga [mava] viya : :

*Translation.*

Hail ! [Dedicated are] four at Vadamanaka ; Sada tank ; (Ka) raja tank ; Padata tank ; at Honagiri ; at Madachiya ; four in the lower portion ; Savila tank ; at Vijitaka ; in Chula Tisa tank ; at Padiya ; . . . vatasava. Of this tank in a tract of fields of four *karis* ; in the direction of *Honagirika* Vihâra ; Kabaragama tank.

## VII.

*Transliterated Text.*

1. Si [dam]. Badagariya Siva Nagahi nava vavi ketahi *Pajubata* : :<sup>7</sup> harahi
2. sagasa niyate Jabaviya : : Kabaragama vaviya : :

*Translation.*

Hail ! Dedicated to the monks of *Pajubata* [vi]hâré in the tract of fields (of) nine tanks<sup>8</sup> at Siva Naga of Badagari [are] Jaba tank ; Kabaragama tank.

## VIII.

*Transliterated Text.*

1. Si [dam]. Utara boka atanahi *Honagariya* vihera atana (hi . . . ) aka vijivata na va ( . ) vo ( . ) va ( . . ) kotu gataka pajini Honagariya vavi cha
2. Badiaviyi cha Ameti Badaharayaha puta Kumaraya cha Siva Nakayi cha *Honagariya* veherahiya buki sagahataya niyataya dinahi

*Translation.*

Hail ! Both Kumaraya, the son of the minister Badaharaya, and Siva Nakayi having dedicated, gave to the congregation of monks at *Honagariya* vihâré, both Badi tank and the tank of the eastern Honagariya which they had held, having made . . . in the assembly at *Honagariya* vihara connected with the fraternity in the Northern division.

<sup>1</sup> na forgotten, and afterwards cut above a and ga.

<sup>2</sup> Gasasa for sagasa.

<sup>3</sup> *Manapa dasane* = *manas* + *âpa* = *mana* + *apa*, and *daršana* ; 'having an appearance which attracts the mind ;' 'mind-captivating sight.'

<sup>4</sup> *Loc. cit.*, p. 34 (29).

<sup>5</sup> I have adopted : : (double colon) to represent the *kuṇḍaliya*, or pause, used in these two inscriptions (VI.-VII.)—a square, slightly concave, with strokes off each angle.

<sup>6</sup> *Me vavaviya*. The second *va* superfluous : probably a mistake of the engraver.

<sup>7</sup> Almost certainly an error ( : : for *vi*.) of the stone mason.

Or "the new tank."



## IX.

*Transliterated Text.*

Sidham. (Majisaka) mataha vasati kahavaṇa (vavi) ya keta chetahi *Putamuliya*.

*Translation.*

Hail ! The tank [and] tract of fields at *Putamuliya* dāgaba [were acquired] at [an expense of] 20 *kahavaṇu* by the minister (Majisaka).

**Debal-gala.**

(Nos. 17, 18, 19, 20.)

Four inscriptions in all : No. I. at the cave behind the temple, in the oldest form of “Aśoka character ;” No. II. (Nos. II., IV.) cut on the vertical face of the rock ; the fourth (No. III.), near the pansala, on a sloping rock surface prepared for the reception of the letters. Nearly two milleniums divide No. I. from No. IV. !

No. I.—A single-line inscription (of which 17 letters are legible) *reversed*, reading from right to left.

No. II.—Below the temple : later than No. I. ; perhaps somewhat older than No. III. : one line of large (6 in.) letters stretching 20 ft. ; termination effaced.

No. III.—Six lines, cut within a smoothed panel 3 ft. 3 in. by 1 ft. 7 in. The letters are well preserved, considering their small size, closeness, and want of depth.

This inscription is assigned by Drs. Goldschmidt and Müller—on no special grounds—to king Goṭhābhaya, “known by the title of ‘Meghavarṇābhaya’” (A.D. 240—53, T ; 254—67, M.E.), the successor of Siri Saṅga Bó I. the martyr :—

I have met with no inscription of the most famous king of the earlier centuries of the Christian era, Cri Saṅgabo I. ; but his murderer and successor, Meghavarṇa (Golu) Abhaya, has left us an inscription on a rock at Debelgal pāsala.<sup>1</sup>

Debelgal pansala, anciently Rangirilena [*sic*] near Kahaṭagasdigiliya, of the 21st milestone on the Anurādha-pura-Trincomalee road . . . . .

The inscription is on a flat rock by the pansala, tolerably well preserved ; the characters differ very little from those in Gaṇabāhu’s inscriptions. The king mentioned in this inscription is the youngest amongst the three brothers [*sic*] from the Lambakaṇṇa race, Saṅghatissa, Saṅghabodi, and Goṭhabaya, whose history is related in the *Attanagaluwaṇsa* . . . . .<sup>2</sup>

The existence at Timbiri-veva, a few miles only from Debal-gala, of two undoubted inscriptions of Kittī Siri Meghavarṇa (A.D. 301—30, T. ; 304—332, M.E.), son of Mahā Sēna, and grand son of Goṭhābhaya, renders the supposition (already put forward in a previous Report<sup>3</sup>), almost certain, that this *sannasa* was granted by the later “*Mekavāṇa Aba*.”

Müller gives a partial text, but makes no attempt to translate.<sup>4</sup>

No. IV.—Twelve and a half lines of writing, neatly engraved, to right of the steps in the gorge leading up to the viharé on the rock’s summit. Below are a *sun* (1 ft. 8 in. diam.) and *moon* (11 in. by 7 in.) to left ; to right a *crow*. This inscription dated in the *Śaka* year [17] 21, is less than a century old. It gives “*Ruvangiri*” (“Golden Rock”) Viharé, as the temple’s current or traditional name, which differs from that (“*Vijita Maha Vehera*”) recorded in No. III.

## I.

*Transliterated Text.*

Ga pa ti Si ga ra Ti sa le ṇe a ga ta a na ga ta [cha tu di sa sa ga sa]

*Translation.*

The cave of the householder Sigara Tisa [bestowed on monks of the four quarters] present and absent.

## II.

*Transliterated Text.*

Sidam. Veherahi pachayahāṭa cha jīṇa paṭisa [ka] raka [ma ṭa<sup>5</sup>] cha chatara pacha kari (ya) koṭu kahavaṇa . . . . .

*Translation.*

Hail ! [At an expense of] . . . *kahavaṇu*, having made (asweddumized a field of) four or five *kari*s, both for [the provision of] priestly requisites in the vihāra and for repairs.<sup>5</sup>

## III.

*Transliterated Text.*

1. Sidam. *Siri Mekavāṇa Aba* maha rajaha
2. cheta ligita paṭamaka avanaka vasahi
3. Vapa chuda pūni masiya maha pōhi davasa Ga
4. ṇakasavaleyaha jita Chitabinila Vijita
5. maha veherahi pahata kara kari kaṇa sagaha Ma [ha]
6. Tera Mahapata vani Mahapata keta Mahamatasa ka ( . ) Maha (Da) ta pu
7. tasa (tani) nijina pata (la Aba) kajita vava maha ( . . . . )
8. (ta) ( . ) <sup>6</sup>vasava pariboka koṭu niyate padini.

<sup>1</sup> Goldschmidt, Sessional Paper No. IX., 1875, p. 4.

<sup>2</sup> Müller, *loc. cit.*, p. 30.

<sup>3</sup> Fourth Progress Report (Sessional Paper XVI., 1892), p. 7, §.

<sup>4</sup> Müller, *loc. cit.*, p. 74 (19.)

<sup>5</sup> *Paṭisa* [ka] *rakama* = Pāli *paṭisaṅkhārakamma*, ‘restoration-work.’

<sup>6</sup> Three dots or strokes ; may be the numeral 3 or the letter *i*.



*Translation.*

Hail! On the great *póya*<sup>1</sup> day in the month Vap<sup>2</sup> [when] the moon [was] full, in the first year since the royal canopy was raised by the great king *Siri Mekavaṇa Aba*, Chitabinilá, daughter of Gaṇakasavaleya, dedicated [and] bestowed the large (Aba) kajita tank . . . . . making it a possession<sup>3</sup> of Mahamata, chief incumbent of the *Vijita maha viháre*, and chief Thera among the priesthood and of the son of Maha Data who observe the *Uposatha-karika*<sup>4</sup> [therein], and is the banner of the great masters of the Vinaya . . . . .

## IV.

*Text.*

1. සක වෂ්ඨි විසිඑකසි කොක්මඩුවෙ හමමිලලැ
2. වෙ උපාසකරලගෙ මුහුබුරු වූ මැනික්රල කි
3. යන අපඥාපිසිත් සමිපයෙහි පිහිටි රුවංගිරි වි
4. හාරෙ ධාතු පෙතිපිලිමා උදෙසා අහර පුජාවට වෙලෙ ප
5. හල හත් බබෙ පභුව. ගොඩමඩ ඇතුලුව එහි ධාන්‍යය ගෙන වි.
6. හාරෙ පවත්වා සිටින උපසම්පද සාමනේර උපාසක අයටද
7. සතරදිගින් එලබුන සන්ගයාටද නැපසරුපවසයෙන් ඉ
8. ර සද පවතිනතුරු ශාසනාත්තඤ්ඤානස දක්වා [පි] ලමෙ න
9. මිනුත් රජකාරිය නැතිව හබ විසවුල් නැතිව මෙ සිලාලෙඩ
10. යෙහි අකුරු පිහිටුවා මෙ පභුවා පුජකලාය මෙ පුජාව නැතික
11. ල කෙනෙක් ඇතින. බල කවුඩු යොනියෙහිද ප්‍රේතනිකායෙ
12. හිද ලොකුඩු නරකයෙහිද ඉපද ගොඩයමෙක් නැතෙයයි ව
13. දරන ලදි.

*Transcript.**Sun**Crow**Moon*

1. Saka varsha visiekayi Kokmaḍuwe Hammille
2. ve Upāsakarālage munuburu vū Menikrāla ki
3. yana Appu visin svamipayehi pihiti *Ruwaṅgiri* vi
4. hāré dhātu petipilimā udesā ahara pūjāvāṭa vele pa
5. hala hat babe paṅguwa goḍa maḍa eṭuluwa ehi dhānyaya gena vi
6. hāre pavatvā sitina upasampadā sāmanéra upāsaka ayaṭada
7. satara digin elabuna sangayātada kepa sarupavasayen i
8. ra saṇḍa pavatinaturu śāsanāntarddhānaya dakvā [pi] lame na
9. minut rājakāriya neṭivaḥ haba viyavul neṭiva me silā lekha
10. yehi akuru pihituwā me paṅguwā pūjā kalāya me pūjāva neṭika
11. la kenek eṭinaṇṇ balu kavuḍu yoniyehida Préta nikāye
12. hida Lokubu narakayehi dā ipada goḍayamek neṭteyayi va
13. dārana laḍi

*Translation.**Sun**Crow**Moon*

In the year of Saka [17] 21. Menikrāla Appu, grandson of Upāsakarāla of Hamilléwa in Kokmaḍuva, made a dedication of seven fathoms' share of the lower tract of fields for the sake of food offering to the relics, images, and portraits in *Ruwaṅgiri viháre*, which is situated in its vicinity. He dedicated this share recording it on a stone inscription in the name of the image, free of *rājakāriya*,<sup>5</sup> and also free of lawsuits or disputes (to be perpetuated) so long as the sun and moon endure, and until the extinction of the Buddhist religion as sacred and appropriate to the priests who come from the four quarters, and to the priests, deacons, and lay devotees who take the produce, utilising the high and low lands thereof and maintain the viháre. If any one invalidates this endowment, he will be born a dog, or crow, or in the realm of Prétas,<sup>6</sup> or Lókumbu-hell:<sup>7</sup> from which state of existence there will be no release, as declared [in the Buddhist Scriptures].

## UPPIYAN-KUḶAMA KÓRALÉ.

## Kahata-gas-digiliya.

(No. 21.)

The inscription of thirty-eight lines is engraved on the upper surface of a plain rectangular slab, 5 ft. 2 in. by 2 ft. 7 in.

The letters were shallowly cut, and are now barely legible anywhere: a good deal of the writing has worn away entirely, especially at the beginning and end.

Without the Vévelkeṭiya inscription (which seems to be word for word the same nearly throughout) little or nothing could be made of the record. The text has by this aid been restored as far as possible.

The grant may have been bestowed on the very "*Demel Veher*" to which the Vévelkeṭiya stone relates.

The stringent regulations for the repression of crime and misdemeanours, set out in these two *sannas*, are grimly significant as to lawlessness of the times.

Both inscriptions probably belong to Mahinda IV. (A.D., 997-1,013, T; 975-991., M.) under his most customary title in grants "*Siri Saṅg Bo Abahay*, son of the great king *Siri Saṅg Bo Abhá*."

<sup>1</sup> *Pohi*, = In modern Singhalese *póya*, Páli *upósatha*: term applied to the four weekly sabbaths of the Buddhists.

<sup>2</sup> *Vap*: modern *Vak* (September-October).

<sup>3</sup> *Paribhoga* = Páli *paribhoga*.

<sup>4</sup> *Uposatha-kārikā*; more commonly, *Uposatha Kamma*: term denoting the monastic ceremony of reading the *Pātimokkha*, a collection of precepts in the Vinaya—a semi-Criminal Code of Buddhist monachism.

<sup>5</sup> Compulsory labour (lit. "king's service").

<sup>6</sup> Goblins.

<sup>7</sup> One of the 136 Buddhist hells.



## Text.

1. **ශ්‍රී.** සිරිබර් කැත් කුල කොත් ඔකාවස් රජ පර පු  
 2. රෙන් බට් කැත්] උසබනට් [අත් මෙහෙසත් වු ලක්  
 3. දිවු පොළො සොත් පර පුරෙන් හිමි වු සිටිසත්බො අ  
 4. හා මහරජු පුත්] සිටිසත්බො [අබහස් මහරජු සත් ලැහ  
 5. . . . . ගවුරුදුසෙහි . . . . . මස්හි  
 6. . . . . දවස් . . . . . ] දෙමෙල්  
 7. වෙහෙර්) පමණිසෙන් දස [ගැමත් එක (කු) නායකයන් කිවිග  
 8. ම] ඇපැදුන නායකයන් කු [සිත් මෙහි ඇතුළත් තා  
 9. ක් තැත්] කුභිජකුමර (කැ . . . ) [ක] ඔ පලා සොර [කම් කල තිරු කොට්  
 10. ගෙනැ] දසගැමැ ඇත්තන් හිද විවාර [උවන් දුගට් පැ  
 11. හැ] කි සෙ ලියා (ගබා) මැරුවෙහු [මර] පට්වනු [කොට් ඉස කඩ පලා  
 12. සොරැත් (නොවදනා) සොරැත් [ගත්] අසා [නියෙන් නිය  
 13. ත කාලොක්] අස ( . . . ) මිහට් [ගෙනදි එල්] වනු කොට් ඉසා [ති  
 14. රු නොකළ] දස ගැමැ ඇත්තන් පත්සාලිස් දවසැ [කි  
 15. න්] සොසා ගෙනැ මෙසෙමැ පට්වනු කොට් ඉසා සො [සා  
 16. නොගත්] දස ගැමිත් එක්සිය පස්විසි ක [ලදත්  
 17. රත් ගන්නා කොට් ඉසා නොමර කෙටු පෙද්වි ( . . . . . )  
 18. ( . . ) කළදත් රත් ගන්නා කොට් ඉසා නොපොහො [ත් ගෙ දම් ග  
 19. න්] තා කොට් ඉසා තිරු නොකට් හුණ් පත්සාලිස් ද [වසැකින්  
 20. සොසා පට්වනු කොට්] දස ගැමිත් පනස් කළදත් [රත් රදෙලට්  
 21. දෙනු කොට් ඉ] සා අත් පා වහලට් ගියවුත්ගෙන් [දඩැ ප]  
 22. නැස් කළදත් රත් ගන්නා කොට් ඉසා නොපොහොත් [ගෙ දම්]  
 23. ගන්නා කොට් ඉසා ගෙ දම් නැත අත් පා කපා පට් [වනු]  
 24. කොට් ඉසා සිවු දම් සිහින් දම් පෙරෙ සිරිත් සෙ [ග  
 25. ම] ලද්දත් පමුණු ලද්දත් බෙදු ගන්නා කොට් ඉසා [මිවුත්  
 26. ගෙරි] ගොන් එච්වත් මැරුවත් මර පට්වනු කොට් ඉසා නො ම  
 27. ර සොසා ගෙනැ ගියැ නියත [කොට්] ඔවුත් ඔවුත් කසිලසෙ  
 28. න් ලකුණු ඔබාහරිනා කොට් ඉසා තිරු නොවත් කොට් පට්ව  
 29. නු කොට් ඉසා අත මැකුවත් රත්කළ යමර (ජාය) සිට්ව  
 30. නු කොට් ඉසා මෙ දස ගැමැ කුභින් තමන් . . . . . ත  
 31. මත් කුලෙහි වැටෙන මතුලට් මතුල් [පලන්නා] පෙරැහැර් නො ඉක්මැ  
 32. [පට්වනු] කොට් ඉසා මෙසින් ඉක්මැ වැටෙන කෙනෙකු [ත් ඇත  
 33. ගැනින්] . . . . .  
 34. . . . .  
 35. . . . .  
 36. . . . .  
 37. . . . .  
 38. . . . .

## Transcript.

1. [Śrī. Siri bar keṭ kula kot Okāvas rājā para pu  
 2. ren bat Keṭ] usabnat [ag mehesun vū Lak  
 3. divu pōlo yon para pūren himi vū *Siri Saṅg Bo A*  
 4. *bhā mahā rajhu put*] *Siri Saṅg Bo* [*Abahay maha rajhu sat leṅgu*  
 5. . . . . havuruduyehi . . . . . mashi  
 6. . . . . davas . . . . . ] (Demel  
 7. veher) pamanien dasa [gēmat eka (ku) nāyakayan Kibiga  
 8. m] epeḍunu nāyakayan ku [ di n mehi etulat tā  
 9. k ten] kubhijakumarā (kē) . . . [ka]ṇḍa palā sora [kam kala tirē koṭ  
 10. geṇē] dasa gēme ettan hiṇḍa vichāra [uvān deyat pe  
 11. he] ki se liyā (tabā) meruvehu [marā] paṭvanu [koṭ isa kaṇḍa palā  
 12. sorun (novadnā) sorun [gat] ayā [tiyen niya  
 13. ta kálok] aya . . . mihat [genadi el] vanu koṭ isā [ti  
 14. ré nokala] dasa gēme ettan pansālis davase [ki  
 15. n] soyā geṇē meseme paṭvanu koṭ isā so [yā  
 16. nogat] dasa gēmin eksiyaapasvisi ka [laṇḍak  
 17. ran gannā koṭ isā no marā ketu pediv . . . . .  
 18. . . kalaṇḍak ran gannā koṭ isā no poho [t ge daṇḍ ga  
 19. n] ná koṭ isā tire no kaṭ hun pansālis da [vasekin  
 20. soyā paṭvanu koṭ] dasa gēmin panēs kalaṇḍak [ran radolat  
 21. denu koṭ i] sá at pá vahalaṭ giyaavungen [daṇḍe pa]  
 22. neṣ kalaṇḍak ran gannā koṭ isā nopohot [ge daṇḍ]  
 23. gannā koṭ isā ge daṇḍ neta at pá kapā paṭ [vanu]  
 24. koṭ isā sivu daṇḍ sihin daṇḍ pere sirit se [ga  
 25. m] laddan pamūnu laddan bedā gannā koṭ isā [mivun  
 26. geri] gon eluvan meruvan marā paṭvanu koṭ isā no ma  
 27. rá soyā geṇē giye niyata [koṭ] ovun ovun kasilaye  
 28. n lakuṇu obāharinā koṭ isā tire novat koṭ paṭva  
 29. nu koṭ isā ana mekuvan ratkala yamarā (jyaya) siṭva  
 30. nu koṭ isā me dasa gēme kuḍin taman . . . . . ta  
 31. man kulehi veṭena maṅgulaṭ maṅgul [palannā] pereher no ikme  
 32. [paṭvanu] koṭ isā meyin ikme veṭena keneku [n čta  
 33. geṇin] . . . . .  
 34. . . . .  
 35. . . . .  
 36. . . . .  
 37. . . . .  
 38. . . . .



*Translation.*

[Prosperity! On the . . . day . . . of the month . . . in the . . . year in which the state canopy was raised by the great king] *Siri Sang Bo* [*Abahay*, son of the great King *Siri Sangbo Abhá*, lord by birth-succession [of the soil of the Island of Lañká, the Chief Queen] of eminent Kshatriyas<sup>1</sup> descended from the royal line of the Okkáka race, the banner of the illustrious Kshatriya tribe] . . . . . [orders have been given] that each of the chiefs over ten villages from amongst the endowments to the (*Demala viháre* in) . . . the chiefs who have given security for Kibigama, and the tenants, should ascertain the facts when, in any place within this [district], one kills any one or commits theft by breaking into any boutiques; that they should sit and inquire of the owners [or inhabitants] of the ten villages; that they should keep a written record of the result so that it may be produced [hereafter], and that they should strike the person who struck the other [or kill the person who killed the other] and cast him away; that . . . . . out of the property taken by the thieves . . . . . be brought; that [if the offender is not detected], the inhabitants of the ten villages should find him out within forty-five days and expel him in like manner; that [if the offender is not found out] one hundred and twenty-five kaṇḍas of gold should be exacted from the ten villages; that, if a man is struck and not killed, . . . . . kaṇḍas of gold should be taken; that if this amount cannot be paid, the house should be seized in lieu of the fine; that . . . . . should be found out and expelled in forty-five days; that fifty kaṇḍas of gold should be given to the king's service; that fifty kaṇḍas of gold should be exacted as fine from those who went to work with their hands and feet as slaves; if they cannot afford to pay the amount, their houses should be seized as a penalty; if there is no house-fine to be exacted, they should be expelled, their hands and feet being cut off; that the four-fold fine and small fines should be divided among themselves by village-headmen and grantees of lands; that those who kill buffaloes, black cattle, and goats be killed [or struck] and cast away; if the animals were stolen away and not killed, the offenders should be identified, marks left upon each of them by lashes of the whip, and then sent away; that if they remain refractory they should be expelled naked; that those who have effaced the marks should be made to stand on a heated iron-slab . . . . .; that the inhabitants of these ten villages should conduct themselves without neglecting the feasts, funerals, [dress,] rites, and ceremonies which obtain in each of their castes; that [if there] any one commits a breach of the above enactments . . . . .

## MAHÁ-POTÁNA KÓRALÉ.

**Bambara-hela.**

(Nos. 22, 23, 24, 25.)

## I.

*Transliterated Text.*

U (pa Ti sa cha Da) ta sa le ne.

*Translation.*

Cave of U (pa Tisa and) of (Da) ta.

## II.

*Transliterated Text.*

Pa ru ma ka Ma ha Su ma na sa le ne.

*Translation.*

Cave of the chief Maha Sumana.

## III.

*Transliterated Text.*

Pa ru ma ka Ra [ki] pu ta Pa ru ma ka A so ka sa le ne.

*Translation.*

Cave of the chief Aśóka, son of the chief Ra [ki].

## IV.

*Transliterated Text.*

Pa ru ma ka Su ma na pu ta Pa ru ma ka Su mi la ya le ne sa ga sa.

*Translation.*

Cave of the chief Sumila, son of the chief Sumana [granted] to the monks.

**Aminichehiya.**

(No. 26.)

Müller has a reference to this inscription; but gives neither text nor translation:—

Aminicciya, near Konvewa, one mile east of the 28th milepost of the eastern minor road (from Kekiráwa to Dacci Halmilláwa). Inscription tolerably well preserved (except the first line and the end), but full of clerical errors. The characters are a little more modern than those in the preceding inscription [Tammanṇe-kanda], and some of them are doubtful.<sup>2</sup>

<sup>1</sup> Alternative rendering:—(a) Lord by descent from the Poḷoyon line, of the Island of Lañká the Chief Queen.

<sup>2</sup> Müller (*loc. cit.*), p. 40.



No king's name is mentioned. The date of the *sannasa* can only be approximately arrived at from the form of characters. This is certainly not earlier than the fourth century A.D.

The subject seems to be the enumeration of certain tanks and villages, perhaps dedicated to the neighbouring monastery, now in ruins, at the modern Kón-veṇa.

*Transliterated Text.*

1. Sidam. Nakarahi utara pasahi kaḷa Ma
2. hanaka[niya] matanahi Davachakapatagama Vijaya maha vavi cha
3. Maniyamatanahi [vasa]nahira Vachhuka vivi Chhakala aviya vava cha Maniya matana
4. hi Mavaḍabalagama vivi cha (Kanakasi) la kaniya matava Tinavaḍa aviya vava cha  
Maha vava cha sakala
5. sametuye Chhuna mahapiti Baka mahapitika Gijepava kuṭasa Kaḍavaka
6. koṭasa Kitumahapiya Satirini cha pajane pasaha Aḷa abigama keta (. . . .)
7. ya matanaha Aba (ma)vipatagama Vijagamaka sakala samatuya chatara [Chhuna]
8. mahapati Bakamahapatika Gijepava koṭasa Kaḍavaka koṭasa koṭu—.

*Translation.*

Hail! The great Vijaya tank of Davacha-kapatagama on Mahanakaniya *patana*<sup>1</sup> made on the north side of the city, the Vachhuka tank and the tank adjoining<sup>2</sup> Chhakala on the west<sup>3</sup> of Maniya *patana*, and Mavaḍa-bala-gama tank at Maniya *patana*, and the tank which adjoins the channel Tinavaḍa dug<sup>5</sup> in (Kanakasi)la,<sup>5</sup> and the great tank, all these in common to<sup>6</sup> Chhuna-mahapiti, Baka-mahapiti, Gijepava kutasa,<sup>8</sup> Kaḍavaka koṭasa, Kitu-mahapitiya, and Satarani; on the east side, Aḷa-abi-gama, tract of fields . . . on the . . . *patana*, Aba(ma)vipata-gama, Vijagamaka—all these in common to the four . . . [Chhuna] mahapati, Baka-mahapatika, Gijepava koṭasa, Kaḍavaka koṭasa . . . .

**Pandaralewa.**

(No. 27.)

A very rough pillar slab standing some 3 ft. out of the ground. The front and back (broader) faces bear respectively four lines, and six lines of writing, with badly drawn *dog* and *crow*, facing each other; a third side nine lines. The letters are of varying sizes, slovenly inscribed, and at the present day hardly legible.

The upper part of the stone may have been broken off, as the highest line on one face is but partially visible.

The archaic form of some of the letters would seem to give the inscription to the eighth, if not the seventh, century.

**Kota-kanda.**

(Nos. 28, 29.)

I.

*Transliterated Text.*

Ga mi ka A nu ḍi ya pu ta Na ga ha le ne ni ya te sa ga sa.

*Translation.*

Cave of Nága, son of the village-headman Anuḍi, dedicated to the monks.

A worn inscription of the fifth to seventh centuries.

II.

*Transliterated Text.*

1. Sidam. Vasu kamara chila visa siṇa (. . .) ma (su).
2. hakidipa de vaheri lachi di (.) va . . . ra . . .
3. vi : viva ke (.) lahabata ke : vi (.) maha pali (. . .)
4. maha madi . . .

*Translation.*

Hail! At the close of the *Was* season, twenty pieces of cloth . . .

2. . . lamps in the two monasteries . . . .

3. . . in the solitude . . ticket-food . . . . the great dam . .

4. the great . . . .

**Timbiri-veṇa.**

(Nos. 30-34.)

There are five inscriptions on the "*Veheragala*" rock. Two belong to Mahá Séna, (A.D. 275-301 T.; 277-304 M. E.); two to his son Kitti Siri Meghavaṇṇa (A.D. 301-30 T.; 304-32 M. E.); the fifth probably to one or the other of these two kings.

"*Gaga pavata vehera*," the ancient name of this rock temple, occurs in four of the *sannas*. It is very probably that "*Gaṅgá-séna-pabbata*" viháre, which Mahá Séna is recorded to have built,<sup>9</sup>

No. I.—Originally nine lines, of which very little remains, but enough to allot the inscription to the ninth year of Mahá Séna, here styled "*Siri Naka*."

<sup>1</sup> *Matanahi* for *patanahi*. *Patana* (lit. 'falling'; hence 'descent,' 'slope'), a term applied to high land overgrown with grass, e.g., the 'Agra-patana.' Cf. the hill above Kandy, *Matana patana* (anglice 'Mutton Button').

<sup>2</sup> *Aviya*: taken to mean 'adjoining,' from Páli *agata*, 'come to.'—G.

<sup>3</sup> *Vasanahira*: modern *basná-ira* 'setting sun,' i.e., west.—G.

<sup>4</sup> *Kaniya*: Páli *kanita*, 'dug.'—G.

<sup>5</sup> *Kanaka-sila*. Cf. *Raṇ-giri*, 'golden rock.'—G.

<sup>6</sup> *Sametuye* = *samiti*, 'assembly'; 'group'; 'meeting.'—G.

<sup>8</sup> *Gijepavakuṭasa* = Páli *Gijjhāpabbatakuṭassa*, Sig. *Gijjukūḷupar*, 'Vulture peak.' Here the context would seem to require *koṭasa*.—G.

<sup>9</sup> *Mahāvamsa*, XXXVII.



No. II.—Eight lines; quite legible throughout except toward the end. Two grants, (a) by a minister "*Homiya Nakalu*" of "*Gagavi*," and (b) by the Commander "*Asanaka*." The *sannas* are dated in the fourth year of "*Puvaya Naka*," i.e., Mahá Séna.<sup>1</sup>

The third and fourth inscriptions (not legible everywhere) are cut on the rock side by side so closely as to give the appearance of one long record.

No. III.—Nine lines: grant of a land by "*Maha Asanaka*" to the "*Gaga-pavata*" viháre: dated in the month of Vesak of the [second] year of the reign of "*Mekavana Abaya*."

No. IV.—Five lines: grant by "*Malimaji*" of a tank constructed by Queen "*Anula*:" dated in Vap of the second year of "*Mekavana Abaya*."

No. V.—Only four lines at all legible, and these full of doubt. A village, "*Kapirigama*," is perhaps mentioned besides the "*Gaga*" tank.

## I.

*Transliterated Text.*

1. Si[dam] . da . . . vaha . . . .
2. chatari ma . . . . .
3. . va . . . . .
4. . bu . . . koṭu dini Me . . . .
5. . . . . *Siri Naka*<sup>2</sup> maha raja (bikusaga) sa dini . . . .
6. . . vasahi navaya chada puri Pu [sa] masa (ya) mata . . .
7. . chidi(kya)ta sikaya . hali . . .
8. un a (va) ḷi sasarata danaya da . taha . . .
9. . . . . hapata mahapiya dini

*Translation.*

Hail! . . . . . four . . . . . having made, gave . . . . .  
the great King *Siri Nága* gave to the congregation of monks. This . . . . . was given on  
the full moon day in the month of Pusa<sup>3</sup> in the ninth year [from the elevation of the royal  
canopy] . . . . . to continued existence, having known, gave . . . . father's  
elder brother who came . . .

## II.

*Transliterated Text.*

- |   |  |
|---|--|
| 1. Sidam. Gagavi Homiya Nakalu A[me]tiya  | 5. sanaka mahapati dini bikusagahaṭa dini        |
| 2. Abagiri veherahi chetiya sovanabara pa | 6. Me vavi dini Puvaya <i>Naka</i> Mahá raja     |
| 3. haravaya <i>Gaga pavata</i> veherahi   | 7. ha chata ligita cha[tara] avanaka va          |
| 4. dini Tina[pa]tiya vaviya tumaha A      | 8. sahi (Me) dini piri(masahi)dasapanadaha[di]ni |

*Translation.*

Hail! The minister Homiya Nakalu of Gagavi, having caused to be taken loads of gold by a maid servant<sup>4</sup> at the Abagiri viháre, bestowed (them) on the *Gaga-pavata* viháre. The commander Asanaka, a man of means,<sup>5</sup> gave his Tina[pa]tiya tank to the congregation of monks. This tank was given in the fourth<sup>6</sup> year from the elevation of the royal canopy by the great King *Nága* the Senior. In the month (Me)dina, the moon waxing, on the tenth . . . .

## III.

*Transliterated Text.*

1. Sidam. Ametiya Matula Siyaraya
2. Gagavi vavi Teremaha[pa]tiya Vakamahapati[ya]
3. ka tisa koṭasa koṭu Vaka ka . . puta maha A
4. sanaka *Gaga pavata* veherahi [biku]sa [gahata]
5. [di]ni Mevavi dini [Puvaya *Siri Naka* maha] rajaha puta
6. raja *Mekavana Abaya*[ha chataligita do] avanaka
7. vasahi Vesake chada pura . . . [paka]
8. divasa dini Vanika (Chuḷa) Nakaya puta Vahabaya
9. Gamiṇi akoṭu

*Translation.*

Hail! Maha Asanaka, son of Vaka(ka . .), having made four and thirty divisions of Gagavi tank of the minister Matula Siyara for (the benefit of the fields of) Tere-mahapatiya (and) Vaka-mahapatiya, granted (it) to the priests in the *Gaga-pavata* viháre. This tank was given on the ( . . ) day of the waxing moon of Vesak<sup>7</sup> in the second year [since the elevation of the royal canopy] by king *Mekavana Abaya*, son of the great king [*Siri Naka* the Senior]: it was given—Vahabaya Gamiṇi, son of Vanika (Chuḷa) Nága, not having made it.

<sup>1</sup> The fourth inscription (from the left) on the pavement at the east "Chapel" of Ruwanveli Dágaba is dated in the third year of "*Mekavana Abaya*, son of the great King *Puvaya Siri Naka*"—an important clue, which seems to have escaped the notice of both Drs. Goldschmidt and Müller." Müller, however (*loc. cit.*, p. 31) fixes the identity of "*Siri Naka*" with Mahá Séna by the Karumba-gala inscription ("*Naka mahá Sena maha raja*").

<sup>2</sup> Mahá Séna, A.D. 275—301 T.; 277—304 M. E.

<sup>3</sup> Pusa = Páli, *Phussa*; modern Síp. *Durutta* (January–February).

<sup>4</sup> *Chetiya*: Páli *chetiká*, "maid-servant." *Chetiya* may be an error for *chetiya* "in the dagaba."—G.

<sup>5</sup> *Dini* bears four different meanings:—(a) 'given,' Síp. *dun*, Páli *dinna*; (b) 'wealthy,' Síp. *dani*, Páli *dhani*; (c) 'on the day,' from *dina*; (d) 'he conquered,' from *dina* to 'win' or 'conquer.'—G.

<sup>6</sup> *Chatara avanaka vasahi* = the modern Síp. *hatarata pemini varshayehi*, 'in the year which has come to number four,' i.e., 'the fourth.'

<sup>7</sup> *Vesak*: April–May.



## IV.

*Transliterated Text.*

1. Sidam. Gagavi . . . . yaha . . . mata Mitayaha jita Anula bi[sovaya]
2. tumaha kala Sa(ta) ka ta(la)vaya vavi Malimaji bikapati *Gaga pavata*
3. veherahi biku sagahata dini Me vavi dini [Puvaya] *Siri Naka* maha rajaha
4. puta raja *Mekavana Abayaha* chata ligita do avanaka vasahi
5. Vapa meda puna masiya tidasapaka dinaye dini.

*Translation.*

Hail! Malimaji, the lord of alms, gave to the congregation of monks in the viháre on the *Gaga-pavata* the Sa(ta)katalawaya tank made by Her Majesty the Queen Anula, daughter of( . . . ) mata Mita of . . . Gagavi. This tank was given on the fourteenth day when the moon was full<sup>1</sup> in the middle of Vap<sup>2</sup> in the second year since the royal canopy was raised by King *Mekavana Abaya*, son of the great King *Siri Naka* [the Senior].

## V.

*Transliterated Text.*

1. Sidam. *Gagava* maha ve(he)rahi Maha Ta . . . .
2. bikusana<sup>3</sup> jina Ka(piri)gama Gaga vavi . . . .
3. layaha tabayavaya<sup>4</sup> padina niyata . . . .
4. vasava(ji)taha kanaka ( . ) dini<sup>5</sup> . . . .

*Translation.*

Hail! . . . . the monks . . . . of the great *Gagava* vihára . . . having established *Gaga*<sup>2</sup> tank in the old Ka(piri)gama . . . a permanent possession . . . . to one having no residence, gold was gifted.<sup>5</sup>

**Diya-titta-vewa.**

(Nos. 35, 36.)

## I.

*Transliterated Text.*

Ga pa ti Pu sa ha le ñe.

*Translation.*

Cave of the householder Pusa.

## II.

*Transliterated Text.*

Ga mi ka A ba ya jhi ta U pa si ka Su ma na ya le ñe.

*Translation.*

Cave of the female lay-devotee Sumaná, daughter of the village headman Abaya.

**Puliyān-kadawala.**

(No. 37.)

*Transliterated Text.*

[Pa ru ma]ka Se na ha sa ga sa.

*Translation.*

(This site) of (belonging to) [the chief] Séna [is granted] to the monks.

**Brahmanaya-gama.**

(Nos. 38-42.)

## I.

*Transliterated Text.*

Pa ru ma ka Si va ha le ñe sa ga sa.

*Translation.*

Cave of the Chief Siva [granted] to the monks.

## II.

*Transliterated Text.*

Pa ru ma ka Si va ha le ñe sa ga sa.

*Translation.*

Cave of the Chief Siva [granted] to the monks.

## III.

*Transliterated Text.*Ba ta Mi ta ha ða Ba ta Su ma na ha ða<sup>1</sup> Ba ta Su ma na Gu ta ha ba ( . . . . . )*Translation.*

[Cave] of Bata Mita and Bata Sumana and Bata Sumana Guta . . . . .

## IV.

*Transliterated Text.*

Pa ru ma ka ( . ta ru ya upa ) sa ka Ra ma le ñe sa ga sa a ga ta a[na ga ta]

*Translation.*

Cave of (the lay devotee) Rama (son) of the chief ( . taru ) [granted] to the monks, present [and absent].

<sup>1</sup> *Puna masi* = Páli, *punña māsamhi*.<sup>2</sup> *Vap*, September-October.<sup>3</sup> Proposed to read *biku saga*.--G.<sup>4</sup> Reading *tabavaya* = *tabavá*, 'having caused to be placed.'<sup>5</sup> Reading *pidini* = Páli *padinna*.



## V.

*Transliterated Text.*

Sa (ma) ne ra (ha) Ti sa ( . ) ma ga.

*Translation.*

. . . of the noviciate Tisa.

**Parangi-vadiya.**

(No. 43.)

Squared short pillar-slab, 3 ft. 5 in. high by 11½ in. by 6 in., standing in the compound of the Buddhist temple.

Inscribed on one side with fourteen lines in Tamil character.

Of this inscription Dr. Hultsch writes :—

“Alphabet and language, Tamil. Gift of land to Buddha by a Daṇḍanáyaka.”<sup>1</sup>

**Kuda-Amba-gas-vewa.**

(Nos. 44–47.)

## I.

On a rock in front of the vihára cave at the *hínna* (hill range) : in one line twelve letters, *reversed*, as at the Debal-gala cave.

*Transliterated Text.*

Ba ta Ti sa Gu ta ha le ne sa ga sa.

*Translation.*

Cave of Bhátiya Tisa Gupta [granted] to the monks.

## II.

A few letters only left of an inscription cut on the horizontal rock close to the dágaba.

## III.

Pillar in the jungle near the *piḷima-gé* (image-house) with the sedent Buddha.

## IV.

Pieces of a once handsome pillar, with “vase head,” and below it five Buddhist emblems—*swastika*; *aṅkuṣa* (elephant goad); *deṭṭa* (flail); *triśúla* (trident); and “shield.” A fragment has seven lines of writing on each side. The inscription belonged to the tenth century.

**Wagolla-kada.**

(Nos. 48, 49.)

## I.

*Transliterated Text.*

U pa si ka So ma li ya le ne.

*Translation.*

Cave of the female lay devotee Somali.

## II.

*Transliterated Text.*

Pa ru ma ka Ra ki pu ta Ma ha Ti sa ha le ne sa ga sa.

*Translation.*

Cave of Mahá Tisa, son of the chief Raki, [granted] to the monks.

**Aliya-kada.**

(Nos. 50, 51.)

## I.

*Transliterated Text.*

(A) li pa (ra) va ta ha pu gi ya na<sup>2</sup> li ne<sup>3</sup> sa ga sa.

*Translation.*

The cubicular-cave of (A) li-pa (ra) vata<sup>4</sup> [granted] to the monks.

## II.

*Transliterated Text.*

Ga mi ka Du ha ta ra pu ta Ga mi ka A ba ya le ne sa ga sa ni ya te.

*Translation.*

Cave of the village headman Abaya, son of the village headman Duhatara, dedicated to the monks.

**Maradam-maduwa.**

(No. 52.)

*Transliterated Text.*

1. . . . . (vehe) ra ya sa ga sa.

2. . . . . kubara.

*Translation.*

. . . . . to the monks of . . . vihára  
. . . . . field

**Wahal-kada.**

(Nos. 53, 54.)

Two slabs, standing vertically in the ground close together, a short distance from the great breach of Wahal-kada tank.

<sup>1</sup> Magistrate or Head Police Officer.—G.

<sup>3</sup> *Fugiyana* : taken as = *paggahana*, ‘stretching.’—G.

<sup>2</sup> *Da* for *da* or *cha*.

<sup>4</sup> *Line* for *leṇe*.

<sup>5</sup> (A)li pa (ra) vata = Aḷiyá-kada-kanda.



## I.

Measures 4 ft. 4 in. by 2 ft. 5 in. : on the front is engraved a Tamil inscription of 36 lines, considerably weathered in places.

Dr. Hultzsch says of the contents :—

Alphabet and language, Tamil. Opens with the Sanskrit titles of a king, whose name I have not yet made out.

## II.

Smaller : also inscribed on one face. Record quite illegible.

## KALPÉ KÓRALÉ.

## Tirappan-kadavala.

(Nos. 55, 56.)

Two inscriptions close together on the rock at the end of the tank bund. The first has two lines; the other three. Both are much weather-worn, and only to be read very doubtfully in places.

No. I.—One of the grantors, “*Abaya*,” may have been a grandson of Bhātiya II. (A.D. 137–161 T., 141–165 M. E.)

No. II.—If the text, as read, be correct, the donor was a nephew of Gaja Báhu I. (“*Gáman Abaya*”), son of the “Crooked-Nose” King (*Vaṅka-násika*).

## I.

*Transliterated Text.*

1. (Batiya) maramanaka Abayaha cha Amalaya puta Parumaka (Dara cha a . . . ametiya)
2. (Paru) maka puta Abaya ( . . . . . ta) ba sagaya dini.

*Translation.*

Set apart [and] granted to the priesthood by Abaya, the noblest son of the Minister (A . . .) and the chief Dara, son of Amalá and of Abaya, grandson of (Bhātiya).

## II.

*Transliterated Text.*

1. (Paru)maka puta abaya Kuṭakana rajaha puta Gamini Abayaha
2. atimatika ane ba (tikana . bati)
3. vanika Ahapiya puta (Puramu)niya dini

*Translation.*

Granted by (Puramu)niya, son of the merchant Ahapi, the most sensible brother amongst many brothers of *Gamini Abaya*, son of the fearless king “Crooked-Nose,”<sup>1</sup> son of king [*Wahaba*].

## Vile-vewa.

(No. 57.)

The seven lines forming the inscription are plainly carved on a boulder 13 ft. in circumference by 4 ft. in height, and cover a space only 3 ft. by 2 ft. The unusually diminutive size (2 in.) of the letters for so early a period is peculiar, if not unique.

This rock *sannasa* is of special interest, as it bears out a reference in the *Mahāvamsa* to the liberality of that pious queen, Mahāmattá, a devout Buddhist, mother of Gajabáhu I. :—

The rájá, in compliance with the solicitation of his mother, and according to her wishes, built the Maṭu viháré in the Kadamba forest. This well-informed queen-mother, for the purpose of purchasing land for that great viháré, gave a thousand pieces and built the viháré.<sup>3</sup>

The inscription<sup>2</sup> records the gift to “her viháré” by the mother of the great king “Gâmaṇi” Abaya” of the tank then called “*Kuburu-gama*,” together with 14 *amunams* of land bought for 4,000 *kārshāpanas*.

*Transliterated Text.*

- |   |  |
|---|--|
| 1. Simda <sup>4</sup> Maharaja Gamaṇi Aba | 5. ya tamaha veherahi saga dini <sup>5</sup> |
| 2. yaha mata Kubaragama vavi              | 6. (a) lahaya abaka mahāṇa [da] ha           |
| 3. tamaha (da) ṇa daraya chatara          | 7. chatara bima kita                         |
| 4. sahasa kahavaṇa (da) raya gaṇa         |  |

*Translation.*

Hail! The mother of the great king *Gamaṇi Abaya* gave to the monks in her viháré the Kubara-gama tank after having expended her wealth [upon it], and ground of 14 full *amunams*<sup>6</sup> by *laha*<sup>7</sup> [measure], purchased [by her] after having counted [and] given away four thousand *kahavaṇas*.

## Veli-maha-potana.

(No. 58.)

[See *ante*, page 21.]

## Meda-gama-kanda.

(Nos. 59, 60, 61.)

## I.

*Transliterated Text.*

Ba ra ta Di ga Ka sa ba sa le ṇe.

<sup>1</sup> *Kuṭakana* = Pāli *Kuṭagghāna* (“false-nose”) *i.e.*, *Vaṅka-násika* Tisa or *Vak-neṇṇē* Tisa (A.D. 106–109 T.; 110–113 M.E.). In the *Dīpavaṇsa*, Makalan Tisa (B.C. 20,—A.D. 9) is styled “*Kuṭikappa Tisa*.”

<sup>2</sup> It is surmounted by two sprigs, perhaps intended to represent a bó-tree or paddy stalks. Cf. the conventionalised *bó-gaha* on the early “punch-marked” and “Buddhist” coins.

<sup>3</sup> *Mahāvamsa*, XXXV.

<sup>4</sup> *Sic.* for *Sidam*.

<sup>5</sup> Here follows the square symbol found at Pālu Mekichchéwa (see *ante*, p. 44, note 3), and two numerals (?).

<sup>6</sup> *Mahāṇa* : taken as = Pāli, *ammaṇa*, *Sip. amuṇa*. Cf. the transposition of syllables in *marumanaka* for *manumaraka*. The *amuna*, as a measure of grain, varies in different parts of the Island; but usually = 4 *pēlas* = 40 *lās*, or *kurupis*.

<sup>7</sup> *Alahaya* = Pāli *ālhaka*, a measure = generally  $\frac{1}{10}$ th *pēla*.



## Translation.

Cave of Barata Diga Kāṣyapa.

## II.

## Transliterated Text.

Ga pa ti Pa ru ka ku la ha le ne.

## Translation.

Cave of the householder Paruka-kula.

## III.

## Transliterated Text.

Ga pa ti Gu ṭa ka Ti sa pu ta (E) ya ṭi U ti ri ka Ma ha Ti sa ha le ne.

## Translation.

Cave of (E)yaṭi Utirika Maha Tisa, son of the householder Guṭaka Tisa.

## KUṆCHUṬṬU KÓRALÉ.

Rambewa.<sup>1</sup>

(No. 62.)

A plain squared pillar (5 ft. 10 in. by 1 ft. square), on the bund of the village tank. It is inscribed on all sides ; but the writing has worn greatly :—A. 18 lines ; B. 19 ; C. 19 ; D. 16.

The inscription is dated in the first year of an “*Abhay Salamevan*,” a king styled by one of the two universally occurring *birudas* of the period.

Fortunately, both from the form of characters and other internal proof, we are enabled to identify the king under whom this *sannasa* was executed.

“*Kuṭṭha Senevirad*,” who unites with other chiefs in granting certain lands to the “*Sen Senevirad*” monastery which he had established, can be no other than that “*Tuttha*”<sup>2</sup> of the *Mahāvamsa*—“the valiant chief Captain” of Sena II., and not improbably the leader of the Siphalese army which in the ninth year of that king’s reign overran Pāṇḍiya. This great general, it is related, “built the *parivena* Sēna Sēnāpati, and endowed it with great possession.”<sup>3</sup>

So, too, “*Mahale Vareḡ Sēna*” and “*Reḡ-samanan*” may well be the Ministers of Sēna I., *Vajira* (Sēna) and *Rakkhasa*.<sup>4</sup>

## Text.

A.	B.	C.	D.
1. } ස්වස්ති ශ්‍රී	1. පියො වදර	1. නොවදනා කො	1. රක්ෂමන
2. }	2. න්නන් නොවද	2. ටි ඉසා වෑ	2. න්වරවන
3. අභය	3. නා කොටි ඉසා	3. රියන් නො	3. කුඩ සලා
4. සලමෙව	4. රජලදු පස්	4. ගන්නා කො	4. සන්දෙව්
5. න් ම පුර මුකා	5. ලදු මෙලාව	5. ටි ඉසා	5. මි[ඉසා]අ
6. පලමුවන්නෙ	6. සින් හෙල් කුලි	6. අත්තා	6. ප් මෙ තුවා
7. හිලා පුර මැ	7. දෙමෙල් කුලි ගැල්	7. ඡි පැරහැ	7. ක්දනමො ව
8. ඤි පොහො ද	8. මිවුන් ගම් ගො	8. ර් දෙන්නට්	8. දුලඉන් අ
9. වස්[කුට්ඨා]සෙනෙ	9. න් බිලිබත් බි	9. වදුලෙඉන්	9. වුද් ගැලිඳුරු
10. විරදුණන් මහ	10. ලියාල් දිහි කි	10. ආ සෙනෙව්	10. ගොමඩල
11. වෙහෙරු කැරැවු සෙ	11. ර් තෙල් නොගන්	11. රද් කුට්ඨාව	11. සතර් පස
12. න් සෙනෙවිරද් පිරි	12. නා කොටි ඉසා	12. රුවනැමෙකා	12. ලැ සිමා
13. වනට් වදුල ගැ	13. මන් දිව් පි	13. ප්පර් ගුලි	13. ඇතුළු කො
14. ලිඳුරු ගොමඞ්	14. ය දිව් සොරු	14. ගමු අරලෙසි	14. ටි මෙ අත්තා
15. ලි සතර් පස	15. න් කොටාවන්	15. මි ඉසා මෙකා	15. ඡි පැරහැ
16. ලට් දෙකමිනැන්	16. නොගන්නා කො	16. ප්පර් කොලලා	16. ර් දුන්මහසි
17. දෙරුවනැ නොව	17. ටි ඉසා සුව	17. යෙදර්මි ඉ	
18. ද්නා කොටි ඉසා	18. ර් මහවර් රද්	18. සා මහලෙ	
	19. කොල් කැමියන්	19. වරුන් සෙනා	

## Transliteration.

A.	B.	C.	D.
1. } Svasti śrī	1. piyo vadāra	1. novadná ko	1. Reḡsamana
2. }	2. nnan novad	2. ṭ isá ve	2. nvarevana
3. <i>Abhay</i>	3. ná koṭ isá	3. rīyan no	3. Kudasalá
4. <i>Salameva</i>	4. rajladu pas	4. ganná ko	4. Saṅgdeṭi
5. <i>n ma purmuká</i>	5. ladu melácha	5. ṭ isá	5. m [isá] a
6. palamuvanne	6. sin helkuli	6. attá	6. p me tuvá
7. Hile pura me	7. Demeḷ kuli geḷ	7. ṇi peṛeḡe	7. k danamo va
8. ndi poho da	8. mívun gam go	8. r dennat	8. dálain a
9. vas [Kuṭṭhá] Sene	9. n bilíbat bí	9. vadálein	9. vud Geḷiṇḍuru
10. viradāṇan Maha	10. lí sál dihi kí	10. á Senevi	10. Gomaṇḍala
11. Veherē kerevú Se	11. r tel nogan	11. rad Kuṭṭháva	11. saṭar paya
12. n Senevirad Piri	12. ná koṭ isá	12. reṇane Mēká	12. le sīmá
13. vanat vadála Ge	13. maṅg dív pi	13. ppar Guli	13. eṭuḷu ko
14. liṇḍuru Gomaṇḍ	14. ya dív soru	14. gamu Araḷeyí	14. ṭ me attá
15. li satar paya	15. n koṭāvan	15. m isá Mēká	15. ṇi peṛeḡe
16. laṭ dekamten	16. noganná ko	16. ppar Koḷalá	16. r dunmahayi
17. deruvane nova	17. ṭ isá suva	17. yedaím i	
18. dná koṭ isá	18. r mahavar rad	18. sá Mahale	
	19. kol keṃmīyan	19. Vareḡ Sená	

<sup>1</sup> See *ante*, p. 25.<sup>2</sup> The resemblance between the Siphalese *k* and *t* in manuscript is doubtless responsible for the error in the *Mahāvamsa* text. Müller (*loc. cit.*, pp. 57, 81, 114) gives the text, and on Plate 119 *a b c d* a photo-lithograph of a pillar inscription of [“*Abhay Sala*] *mevan*” at Polonnaruwa, in which he has misread “*Kuṭṭhá*” as “*Kussá*,” attributing the record wrongly to Kāṣyapa V. or Udaya III., from the occurrence of the name “*Vadurag*.”<sup>3</sup> *Mahāvamsa*, LI. 88.<sup>4</sup> *Id.* L. 84.



*Translation.*

Hail ! Prosperity ! On the middle *póya* day of the bright half of Hil<sup>1</sup> in the first year of king *Abhay Salamevan*, (His Majesty) having ordered Council-warranty to be given (to the effect) that those who hold posts of two kinds of work should not enter the four *payalas* in Geliñduru Gomañdali dedicated to Sen Senevirad Monastery, which was caused to be built in connection with Mahá Viháre by the General [Kutthá]; that those who use crafty speech should not enter; that neither those who have obtained the whole kingdom nor those who have obtained only a part of it, nor savage rustics, should take the huts on hills, the huts of the Tamils, the carts or buffaloes, villages or oxen, boiled rice or raw rice used for offerings, curdled milk or fresh milk or clarified butter [belonging to the monastery]; that those who get a living by highway robbery or vagrant habits, thieves or those who come [for shelter] after committing assaults, should not be admitted; that goldsmiths, cooks, workmen of the royal family, should not [be permitted to] enter; and that unfriendly persons be not admitted: we all, viz.:—General Kutthá-varevāna, Guligamu-Araleyim of the Body-Guard<sup>2</sup> Koḷa-lāyedayim of the Body-Guard, Chief Secretary Wareḡ Sená, Reḡsamanān-varevāna, Kuḍa-salá Saṅgdeṭim, having met by order, have defined the boundaries of the four *payalas* of Geliñduru Gomañdala and have granted this warranty of Council.

**Padaviya.**

(Nos. 64–69).

Altogether (exclusive of the shorter records in Tamil on the basement and the pillar of the Śiva Dévale), six inscriptions have so far been discovered at Padaviya, three in Sinhalese, and a like number in Tamil.

*A.—Sinhalese Inscriptions.***I.**

Mr. H. Parker refers to this inscription:—

The next record of the existence of Padaviya was probably contained in an inscription which was cut in the rock on a high hill at the back of the embankment; unfortunately, however, the inscription has been completely destroyed by persons who hoped to discover a treasure concealed beneath it. It may have dated from the time of Mahasena's son, who caused many similar inscriptions to be cut; but in any case it can hardly have been later than the end of the fifth century A.D.<sup>3</sup>

**II.**

The pillar bearing this inscription is lying prone amidst the "Moragoḍa" ruins, where it was discovered by Mr. Parker:—

The next information regarding the tank occurs in a fine pillar inscription, which I was fortunate enough to discover in the forest below the embankment, at the site of ancient town, which is now called Moragoḍa. This inscription was cut by orders of Kāśyapa VI., who ascended the throne in 954 A.D., and is supposed to have reigned ten years. As, however, this inscription is dated, and gives an account of his doings in his sixteenth year, and as he dates another inscription in his eleventh year, the *Mahāvamsa* is clearly wrong in assigning this monarch only ten years. The inscription at Moragoḍa is the most interesting of its kind, and fortunately it is not all devoted to the religious communities and their meetings. Reference is made in it to the tank and the paddy land and the irrigable jungle; and the king enacts regulations for controlling or benefiting the inhabitants. Among other things he states, that "having proceeded into the jungle in his chariot, and having written (an account of) all the trees, people may (now) enter on when the sun is high, for firewood and water." He adds that "on account of the loss suffered by the dependants (of the priesthood), which elephants are causing, any of the cultivators of the paddy fields at this village may drive them (the elephants) away with fire." And further, that "the people of this city shall not dig the bed of the tank; in a place where there are trees or jungle they shall not cut grass. A perpetual privilege is given he declared." Finally, he concludes with the penal clause:—"The grant which these have cut having been set up, if any person in this present life shall destroy it, he shall become like the body of crows or dogs."

..... The name of the city occurs in Kāśyapa's inscriptions, but most unfortunately two letters of it have been broken away. It began with a letter which is either Hi or Bhi, and it appears to have consisted of three letters with the termination "pura."<sup>4</sup>

As the inscription belongs to Kāśyapa IV. (A.D. 934–54 T., 912–29 M.E.), and not, as stated by Mr. Parker, to that king's nephew and successor, Kāśyapa V. (A.D. 954–64 T., 929–39 M.E.),<sup>5</sup> the charge of inaccuracy against the *Mahāvamsa* does not lie. A collation of the stone with the *Mahāvamsa* settles the identification. The chronicle records that Udaya I. on coming to the throne "raised Kāśyapa, his younger brother, to the office of chief Governor; or, as the inscription has it: "His Majesty *Kasub Siri Saṅg Bo*, brother of the great king *Ude Abhaya*, who caused him to enjoy prosperity, and had held under one canopy of dominion the Ruhuna Province and the Malaya district."

The pillar a *kalasa* capital, and measures (including head) 6 ft. 2 in. by 1 ft. 1 in. square. It is inscribed on all four sides: *A.* 24 lines; *B.* 21 lines, with *sun* and *dēkēṭṭa* (sickle) symbols in low relief; *C.* 24; and *D.* 22 lines, and figures of *crow* and *dog* (broken). The letters are cut moderately deep, and are for the most part legible. In "*Seneviraja Vadura*" it is easy to identify "*Vajiragga*, the king's (Udaya I.) Chief Captain," who, with Prince Mahinda successfully carried out the punitive expedition into Ruhuna against the rebellious Governor Kittaggabodhi.<sup>6</sup>

If tradition be not wrong—and in the case of these great tanks error is the less likely—in giving to Padaviya "*Rattamāla-kandaka*" as one of its ancient names, the "*Veḍēlā Pirivena*" attached to Abhayagiri vihāra may have contained that "goodly room and pleasant, at the Rattamālagiri," built by Ilaṅga Sena (Kāśyapa IV.'s General) and given "to the hermits, who were the guardians of religion."<sup>7</sup>

<sup>1</sup> *Hil*; modern *Il*, October–November.

<sup>2</sup> *Mékāppar*: Tamil word in Sinhalese dress = මෙකප්පර, *meyi káppara* "body-guard." Cf. *South Indian Inscriptions*, Vol. II., p. 96, where, in an inscription of Rājendra-Chóla, Dr. Hultzsch translates *Kēraḷántaka-vāṣal. tirumeykáppar*, "the body-guard of the gate of Kēraḷántaka." In a hopeless attempt to make sense of a mere string of Ministers' names (Mahá Kalatēwa inscription), Drs. Goldsmith and Müller, *inter alia*, mistranslate this word, "in this kalpa."

<sup>3</sup> "Report on Padaviya Tank" (Sessional Paper XXIII., 1886), p. 1.

<sup>4</sup> *Loc. cit.*, pp. 1, 2.

<sup>5</sup> Mr. Parker gives no text. It is, therefore, the more difficult to follow him in his translation, in view of the text given below which admits of little doubt.

<sup>6</sup> *Mahāvamsa* LII. 105–127.

<sup>7</sup> *Id.*, LII. 19.



## II.

## Text.

A.	B.	C.	D.
1 සිරි ලක්දිව්	1 සෙවැ අභාගිරි	1 ටි ඉසා දියබෙ	1 න් ඇතුළත්කර
2 හි පිහිටි සිරි	2 වෙහෙර්හි කාක	2 දුම් නොගන්නා	2 නු ඉසා මෙ ගැ
3 විඬි යස ඉසි	3 ල හිරිපෙතැ පි	3 කොටි ඉසා වෙල්	3 මිහි කෙටු කෙනෙ
4 රු රුහුණ්දනු	4 හිරි මගුල් පි	4 කැමි වෙල්බැදි[පි]	4 කුන් ඇත ගැමි
5 වු මල[ම]ඬු	5 රියනටි බහාලු	5 යොව්ජරනුව	5 න් පිටත්කර
6 එකානතැ (ක	6 වැදලා පිරිවෙ	6 න් නොවද්නා කො	6 නු ඉසා කොටාව
7 ල)තමහටි සි	7 නැ බද පලොන්	7 ටි ඉසා පෙරෙනා	7 න් නවුන් වැද නො
8 ඊ භොග කළ උද	8 නුරුකුළියෙහි	8 විටුවම් නොවද්	8 [ග] න් නා ඉසා මෙහි
9 [අ]හස් මහ ර	9 (පුද) නොදිය(දර)	9 නා කොටි ඉසා	9 . . පුර් වැසි
10 ජිහු සොහොවු(ර)	10 නොවද්නා ඉසා	10 දුනුපාබල(ය)	10 (මෙහි)න් බැස(ර)
11 කසුබ් හිරි ස	11 ර සතරර් . සි	11 න් නොවද්නා කො	11 නොයනු ඉසා
12 ශ් බො ම පුර්වු	12 . . . . .	12 ටි ඉසා දෙකම්	12 (ගි)යපිටැ(තුළ)ඇ
13 කා සොලොස්වන්	13 ල මායෙහි (සි)ටි	13 නැන් දෙරුව[න්]	13 ත්තන් නොලාග
14 නෙ සොසොනැ පුර	14 මහ . (යෙ) .	14 නොවද්නා කො[ටි]	14 න් නා ඉසා [මෙ]තුමා
15 [ති]යැවැනැ වත්	15 ඇතුළැවු තාක්	15 ඉසා ගැල් ගො	15 ක් පැරහැර්දි වද
16 ලෙසින් එක් තැ	16 තැනට[කුළි]මෙ	16 න් මිවුන් වැරි	16 [ලෙ]සින් මෙ අත්තා
17 න් සම්මෙත් අ	17 ලාක්සි(නද්) නො	17 යන් නොගන්නා	17 ශ් කණු හිඳවන
18 මෙකාපර් වැ	18 වද්නා කොටි ඉ	18 කොටි ඉසා ම	18 ලදි මෙ අත්තැ
19 දැරැම සෙනෙවි	19 සා රජ් ලදු ප	19 ශ් දිව් පෙ දි[ව]	19 උලඝනා කළ
20 රජු වදුරුවර	20 ස් ලදුවන් නො	20 නොගන්නා කො[ටි]	20 කෙනෙක් ඇන්
21 මුලව(ඩා)සක	21 (වලදනු) කො	21 ඉසා පෙරෙම	21 නම් කවුඩු
22 ර ඉසා අතර		22 ගු හිමින් පිට	22 බලු වෙත්වැ
23 ගලුකොත්තා ඉ		23 ත් කොටල වල	
24 සා මෙ තුමාක් (එක්)	Sun Sickle	24 (ද) නු තාක් තැ	Crow Dog

## Transliteration.

A.	B.	C.	D.
1 Siri Lakdiv	1 seve Abhāgiri	1 t isā diyabe	1 n eṭuḷatkara
2 hi pihiti siri	2 veherhi Kāka	2 dum nogannā	2 nu isā me ge
3 viṇḍ yasa isi	3 la giripete pi	3 koṭ isā vel	3 mhi keṭu kene
4 ru Rūhuṇ danu	4 hiṭi Maṅgul Pi	4 kemī velbedi [pi]	4 kun eṭa gēmi
5 vū Mala [ma]ṇḍalu	5 riyanat bahālu	5 yōvajāranuva	5 n piṭatkara
6 ekānne (ka	6 Veḍēlā Pirive	6 n novadnā ko	6 nu isā koṭāva
7 la) tamahat si	7 ne bada Paḷon	7 t isā perenā	7 nnavun veḍe no
8 ri bhoga kaḷa Ude	8 nūrukuliyehi	8 ttuvam novad	8 [ga]nnā isā mehi
9 [A]bhay maha ra	9 (puda) nodiya(darā)	9 nā koṭ isā	9 . . pur vesi
10 jhu sohovu[r]	10 novadnā isā	10 dunupābala (ya)	10 (mey)in beḥe (ra)
11 Kasub Siri Sa	11 re satarar . si	11 n novadnā ko	11 noyanu isā
12 ṅg Bo ma purmu	12 . . . . .	12 t isā dekam	12 (gi)ya piṭe (tula) e
13 kā soloswan	13 la māyehi (si)t	13 ten deruva [n]	13 ttan nolāga
14 ne Pōsonē pura	14 maha . (ye) .	14 novadnā ko [t]	14 nnā isā [me]tūvā
15 [ti] yeveke vājā	15 eṭulevū tāk	15 isā geḷ go	15 k peraher dī vadā
16 leyin ek te	16 tenat [kuli] me	16 n mivun verī	16 [le]yin me attā
17 n samiyen ā	17 lāksi(nd) no	17 yan nogannā	17 ṇi kaṇu hiṇḍavaṇa
18 MekāparVē	18 vadnā koṭ i	18 koṭ isā ma	18 ladī me ānne
19 dērum Senevi	19 sā raj laḍu pa	19 ṅg div pe di [v]	19 ulaghanā kaḷa
20 raju Vadurāvarē	20 s laḍuvan no	20 nogannā ko [t]	20 kenek eṭ
21 Mulava (dā) Saka	21 (vaḷāṇdanu) ko	21 isā perema	21 nam kavuḍu
22 rā isā Atara		22 ṅgu gimin piṭa	22 balu vetve
23 galukottā i		23 t kotala vala	
24 sā me tuvāk (ek)	Sun Sickle	24 (ṇdā)nu tāk te	Crow Dog

## Translation.

On the [third] day of the bright half of Poson,<sup>1</sup> in the 16th year of His Majesty Kasub Siri Sang Bo, brother<sup>2</sup> of the great king Ude [A]bhay, who obtained for him the enjoyment of prosperity, and who had the sole dominion of the Ruhunu Province and the Malaya district, the (centre) of beauty, glory, and wealth that prevailed in the beautiful Island of Lanḱā—His Majesty having so ordered it, Veḍērum of the Body-guard, Vadurā-varē the general, Mulava (dā) Sakarā, and Atara-galukottā—all these meeting by agreement at one place [issued commandment] that they should not enter the water-course, who make offerings in Paḷonnurukuliya attached to Veḍēlā Pirivena, which is assigned to Maṅgul Pirivena, situated on the Kākaḷagiri range at Abhā Giri Vihāra; that wild persons should not enter the places included within . . . . .; that those who have obtained the [whole] kingdom or a part thereof may not possess [the endowments]; that the distribution of water-supply be not appropriated; that those who use crafty speech as regards field-work and field-appurtenances, and those who in past time have caused damage [to temple property] should not enter; that archers and foot-soldiers may not enter; that those who carry on two kinds of work may not enter; that enemies may not take away carts, oxen, or

<sup>1</sup> Poson: May-June.

<sup>2</sup> This relationship of Kāśyapa IV. to Udaya I. is confirmed by the marginal reading of the text noted by the Editors of the *Mahāvamsa* (LL. 91) “සකභාතරො. (sakabhātaraṇ),” “his brother,” for “සකභාතුජො. (sakabhātujāṇ),” “his brother’s youngest son.”



buffaloes; that those who live by highway robbery or vagrant habits may not be admitted; that as many places as are held out of the village in the confronting road may be included; that if there be in this village an assaulter of persons, he may be expelled from the village; that those who, having committed assault, [seek to] come in [for shelter] may not be allowed to enter; that citizens in this . . . may not go out of it; that those who have gone out may not be given lodgings. All these privileges having been granted, this pillar of Council warranty was set up.

Should any persons disobey this order, let him be born crow or dog.

### III.

This handsome pillar slab stands on the crest of the immense embankment of Padaviya-veva, a few yards west of the yawning breach wrought centuries back by the combined flood force of two streams, the Mora and Mugunu oyas, which carried away the ancient stone *mēda horowwa*, or low-level sluice of the tank. It rises 8 ft. 6 in. out of the bund; is 1 ft. 8 in. in width; and is crowned by a chastely designed finial,—a lotus flower, the outer petals drooping down on to the head of the rectangular shaft. The front or north-east face alone is carved. This is divided horizontally into three incised panels by raised bands, the broadest ornamented with three conventional flowers. The upper framing immediately below the lotus capital bears a neat diamond pattern.

Within the two higher panels is cut the inscription (five lines of writing on each) in the form of the Sinhalese characters in vogue during the twelfth and thirteenth centuries.

Below the writing (separated by a flute) is the third, or lowest, panel, in which are carved in sunk relief an urn-like vase with flowers, flanked by a pair of lamps—all standing on a moulded pedestal.

Records of visits to Padaviya tank have been few and far between, and usually by officials only.<sup>1</sup> Still fewer are the notices of the inscribed pillar on the bund. Below are given such allusions as have been met with.

Writing in 1848 Sir Emerson Tennent says :—

On the top of the great embankment itself, and close by the breach, there stands a tall sculptured stone with two engraved compartments, the possible record of its history; but the Odier informed us that the characters were Nāgari, and the dialect Pāli or some other language no longer understood by the people.<sup>2</sup>

In 1853 Mr. J. Northmore, then Assistant Government Agent of Nuwara-kalāviya, in the course of a lengthened tour pushed north even of Padaviya. He writes (Diary, August 24) :—

Visited the breach of the tank at Padvil . . . Copied the inscription with great care, from the stone pillar erected on the embankment near the breach. The characters are Sinhalese, and the name of king Parākrama Bahu nata [*sic*] is clearly discernible; but at present an accurate translation cannot be given of the whole, as many of the letters, and even words, as deciphered, are doubtful and will require study.

With Mr. Northmore rests the credit, more than forty years ago, of being the first to indentify the characters as *Sinhalese*, and to read the name of the *king* given in the inscription.

Mr. L. Liesching, Assistant Agent, visited Padaviya in 1869, and, apparently ignorant of Mr. Northmore's note, was much exercised how to conquer the inscription :—

(September 5).—I re-visited the breach, standing about 60 ft., I suppose, above the level of the water, which always lodges where the embankment has given away. The sun shone full on the stone pillar, which was evidently not very ancient. I took a sketch of it. Sir Emerson Tennent says that the inscription is in Nāgari; but he is mistaken: it is probably Elu. I had each letter carefully picked out with charcoal, which made the writing very clear. Mr. Tikeri Banda Mudaliyār and I then tried to read it. I knew that to do this thoroughly we should fail; but I did hope to find the name of the king under whom it was erected; and we were not disappointed. By a lucky "shot" I suggested that certain words were "*Sri Prākrama Bāhu*," and further examination showed I was right. The word "*Swasti*" is very clear at the head, and "*Lañkā*" occurs once. We carefully traced each letter on paper. The engraving is badly done, and the letters ill-formed; but I have no doubt that Prākrama Bāhu (who lived in the twelfth century after Christ) *restored* this tank. I do not believe he *built* it. However, the copy of the inscription will be sent to some scholar, who will no doubt make something of it. The origin of the tank and the nature of the inscription have hitherto been unknown, and probably the first point will continue a secret; though it is something to know that Prākrama Bāhu's name appears on the inscription.

This diary entry Mr. Liesching followed up by a paragraph in his "Administration Report" for the year :—

During a visit of inspection to this tank, I succeeded in copying the inscription on a stone pillar which stands near the breach, and which is said by Sir Emerson Tennent to be in the Nāgari character. This is a mistake. It is in old Sinhalese, and has been translated by Don Domingo Wijesinghe, Mudaliyār, the Secretary of the District Court of Nuwarakalāviya. The translation is as follows :—

"Prosperity! Prākrama Bāhu, the Chakrawarti sovereign of happy Laṅkā (descending from ancient princes, has finished the (repairs) of the lakes and ponds for the use of the fields which he made in every part; finding many streams and ponds useless and broken: in the hope of obtaining the happiness of this as well as the next world."

The Mudaliyār should at least be credited with offering the first *translation* of the inscription, even if his version be but a rough and hardly accurate paraphrase.

Dr. E. Müller, temporarily employed as Epigraphist by the Ceylon Government, seems to have considered Padaviya too far off the road to visit, for he contents himself by merely taking over the Mudaliyār's translation bodily, and that without acknowledgment!<sup>3</sup>

In 1883 Mr. S. Haughton, at the time Assistant Agent at Maṇṇār, paid a visit to Padaviya, and took the trouble to make a drawing of the pillar and an eye copy of the inscription.

<sup>1</sup> K. Mackenzie (1845); Sir E. Tennent (1848); Mr. J. Northmore (1853); Mr. R. Morris (1861); Mr. L. Liesching (1869); Mr. J. F. Dickson (1873); Mr. H. Parker (1880, 1886); Mr. G. W. Templer (1880 or 1881); Mr. S. Haughton (1883); Col. F. C. H. Clarke, R.A., Hon. W. H. Ravenscroft, Mr. R. W. Ievers, and Mr. G. M. Fowler (1887); Mr. W. Twynam and Mr. J. P. Lewis (1889); Mr. H. C. P. Bell (1891).

<sup>2</sup> Verily, like Sir William of Deloraine, that Udaiyar was "good at need." The "characters" are not "Nāgari," nor is "the dialect Pāli!"

<sup>3</sup> *Ancient Inscriptions in Ceylon*, 1883, pp. 63, 124.



Three years later (1886) Mr. H. Parker, in his "Report on Padaviya Tank," refers to the inscription :—

By orders of Prākrama Báhu I. (1154–1185) a short inscription was cut on a pillar which stands on the embankment of the reservoir. Though it makes no special reference to Padaviya, its position leads one to suppose that this tank was included among those which he states that he caused to be repaired. That such was really the case is proved by the *Mahāvamsa*, which mentions that he caused to be restored many ancient breached tanks, Minnéri, Kalāwewa, Padiwewa, &c.—(*Mahāvamsa*, LXXIX, 31).<sup>1</sup>

My own circuit work took me to Padaviya in October, 1891. I brought back a photograph<sup>2</sup> of the pillar on the bund of the tank, and an estampage of the inscription.

To come to the record itself.

The letters, though somewhat shallowly cut, are clear enough, and present little or no difficulty. The writing is not appreciably weather-worn, nor has the stonemason blundered.

The first part of the inscription is a four-line Sanskrit *śloka* headed by "*Swasti*."

*Text.*

A.

සුචරිත

ඉදං ලංකාවිනාථෙන  
ශ්‍රී පරකුම බාහුනා  
කාරිතං විශ්වලොකාර්තං  
කාර්‍යයි ව්‍යාපාරිතාත්මනා

*Transcript.*

Swasti.

Idaṇ Laṅkādhināthena  
Śrī Parākrama Bāhunā  
Kāritaṇ viśvalokārthaṇ  
Kāryya vyāpāritātmanā.

*Translation.*

"This was caused to be made for the benefit of the whole world by Śrī Parākrama Báhu, Supreme Lord of Laṅkā, minded of what was fit to be done."

The language of the second part, five lines, in the lower panel is Sinhalese. The text runs :—

This portion of the inscription occurs in the "*Daḷadā Pūjāvaliya*" (A), as well as in the "*Wanni Rājāvaliya*" (B); but both versions are corrupt.

A. }	Benda		gangā		amunu	
B. }	Bendi	mehi	gan	vevu		Siri Lakhi
A. }					Perakumbā	
B. }	set karavā sihil diya		kanda	randavā	Perakumbā	nirindu kele me

*Text.*

B.

බැදැනිගඟවැවුසි  
රි ලකේදකෙත්ත  
රවාසියල්ලිය  
රඳවාපැරකුමබා  
නිරිඳුකෙළෙමෙ

*Transcript.*

Bendē nī gaṅga vēvu si  
ri Lakēda ket ka  
rawā siyal diya  
randawā Perēkumbā  
nirindu keḷe me.

*Translation.*

"Having dammed up smaller streams, rivers, [and constructed] tanks in Śrī Laṅkā [and] caused fields to be cultivated, [and] all the water to be retained [in the tanks], King Parākrama Báhu made this."

#### B.—Tamil Inscriptions.

Adjoining the Śiva Dévāle at "Moragoḍa" on the south is, an upright slab (IV.), and a few yards west two others (V., VI.) side by side—all three covered on the front with long inscriptions in Tamil.

Mr. Parker mentions them in his "Report on the Padaviya Tank" :—

During the reign of the Tamil conqueror Mágha [A.D. 1219–40, T. ; 1215–36, M.E.] one, or perhaps two Hindú temples may have been constructed at the town Moragoḍa, below the embankment. At the more important of the two may have been seen three long Tamil inscriptions, cut on large slabs, in characters of about this period. The letters are very much worn, and only parts of one inscription can be deciphered with any accuracy. Though it consists merely of a list of lamps presented to the temple, with their donors, its presence sufficiently indicates that the tank continued in good order up to the middle of the thirteenth century.<sup>3</sup>

<sup>1</sup> Sessional Paper XXIII. 1886, p. 2.

<sup>2</sup> See Plate XXX.

<sup>3</sup> Sessional Paper, XXIII., 1886, p. 2.



Dr. Hultzscli's examination of copies made for him of slabs Nos. IV. and V. show that Mr. Parker has post-dated the inscriptions by two centuries.

## IV.

This slab measures 4 ft. 4 in. by 3 ft. 6 in., and has 20 lines of writing. Dr. Hultzscli notes :—  
Alphabet and language, Tamil. Dated in the twenty-seventh year of Kó-Rájarája-Rájakésarevarman *alias* Rája-rája-Déva, *i.e.*, the great Chóla King Rája-Rája. Records gifts of lamps to the Iṣvara temple, called Ravikulamánikka.

If Rája Rája I. came to the throne in A.D. 984,<sup>1</sup> the inscription was cut in A.D. 1011.

According to the "*Kalínguttu Paraṇi*,"<sup>2</sup> and his numerous inscriptions,<sup>3</sup> the great Rája-Rája added Ceylon to his conquests.<sup>4</sup>

Rája Rája's reign coincides (if the Ceylon chronology is correct) with those of the Sinhalese kings Sena V. (A.D. 1013-23, T. ; 991-1001, M.E.) and his younger brother Mahindu V. (A.D. 1023-59, T. ; 1001-37, M.E.).

The influx of Tamils—"divers races whom Séna, the general, had brought over"—the employment of foreign mercenaries, an impoverished treasury, general disorganization, and virtual anarchy, paved the way for the conquest of the Island by the Chólas. How complete was the downfall for the time of Ceylon independence, and the State-supported Buddhist endowments, the *Maháwaṇsa* records in a few weighty sentences :—

Now, a trader in horses came here from the opposite coast, and returned to his own country and informed the King of Chóla how things stood in Laṅká. And when that powerful King heard thereof he sent a large army hither intending to take Laṅká. And the army arrived in Laṅká without delay, and, by slow degrees, entered Rohaṇa [*i.e.*, South Ceylon], oppressing the people as they went, beginning from the place where they landed. And in the six and thirtieth year<sup>5</sup> of this King's [Mahindu V.] reign, they took the queen with all the jewels and ornaments, and the crown that was the inheritance of the Kings, and the priceless diamond bracelet that was a gift of the gods, and the sword that could not be broken, and the sacred forehead-band. And, having made a false show of peace, they took the King prisoner in the fastnesses of the forest, where he had taken refuge through fear. And they sent the King and all the treasure that had fallen into their hands straightway to the King of Chóla. They also broke into the relic-chambers of the three brotherhoods, and took many gold images and things of great value throughout the country of Laṅká, and in the several viháras thereof. And like unto demons who suck up the blood, they took to themselves all the substance also that was therein.

Moreover, they stationed themselves in the City of Puḷatthi [Poḷonnaruva] and held possession of the King's country, even unto the Rakkhapásánakaṇṭha place.<sup>6</sup>

## V.

Measures 4 ft. 4 in. by 2 ft. ; fronts east, with the Dévāle : inscription 28 lines, of which 75 per cent. is legible.

Dr. Hultzscli merely says :—

Resembles the Wahalkaḍa inscription at the beginning. Title of the prince not yet ascertained.

## VI.

This almost touches slab V. on the right ; measures 5 ft. 7 in. by 2 ft. 9 in., and fronts in same direction. Illegible.

## VII.

At the Śiva Dévāle :—

- (a) Two lines on the vertical face of the basement coping.
- (b) Three lines on the basement block or dado.
- (c) Two lines on a pillar in front of the shrine.

## Buddhanne-hela.

(Nos. 70, 71.)

## I.

*Transliterated Text.*

1. Aga Ma ( . . . ) matabi tumaha Pagaṇati vehera
2. hi . . . te)rahi diṇe.

*Translation.*

The chief<sup>7</sup> Ma ( . . . ) matabi gave his . . . to the Tera at the Pagaṇati vihára.

## II.

This inscribed pillar was discovered by my assistant, Mr. D. M. de Z. Wickremasinghe, put in upside down to serve as one of the door jambs for a Saivite shrine on the Buddhanne-hela rock.

Dated in the third year of some "*Abhá Salamevan*"—probably Kāṣyapa VI., or Dápulu V., for the characters resemble those of the Ellé-veva and Etavira-golléwa inscriptions—the pillar seems to have been contemptuously turned to practical use by Tamil invaders during the eleventh century.

The pillar is neatly squared to 9 in., and measures 6 ft. 4 in. The portion of the inscription which was below ground is plainly legible ; the rest in fair preservation : A 32 (?) lines surmounted by an eight-petal *lotus* (or *sun*) and large ☉ ; B. 33, C. 33, D. 26, with *crow* and *dog* underneath.

<sup>1</sup> Date worked out in connection with a lunar eclipse in his seventh year. See Dr. Hultzscli's Progress Report, 1891-2 (Madras Presidency G. O. Nos. 544, 545), pages 4, 5.

<sup>2</sup> *Indian Antiquary*, vol. XIX., 1890, page 329.

<sup>3</sup> Dr. Hultzscli, *loc. cit.* p. 2; and *South Indian Inscriptions*, vol. II., *passim* "Īlamandalam on the transparent sea ;" " (the country) of the Siṅgalas, who possessed rough strength ;" " famous in the eight directions."

<sup>4</sup> Coins of a "Raja-Raja" are occasionally found in Ceylon. They are of the Sinhalese *massa* type.


<sup>5</sup> Either (i) the date or (ii) the long reign (36 years), assigned to Mahindu V., must be wrong ; unless (a) Rája-Rája I. can be allowed 14 more years of rule than the 29 so far proved to him,—which is improbable ; or (b) the particular conquest of Ceylon and capture of its king, recorded in the *Maháwaṇsa*, must have occurred under Rájendra-Chóla I., son of Rája-Rája I., whose reign "is now fixed with great probability as extending from about A.D. 1013 to at least 1039."

<sup>6</sup> *Maháwaṇsa*, LV., 13-22.

<sup>7</sup> Or, "( . . . ) matabi (versed in) the Buddhist Scriptures (*agama* = *ágama*)."—G.



## Text.

A.	B.	C.	D.
			
<i>Lotus.</i>			
1 අහසලමෙව	1 සමැ කොටි දි	1 ගා බැඳැ නාග	1 ම ඉසා මෙකප්
2 න් ම පුර්වකා තු	2 යපානා කොටි	2 රියැ වැඩැ වූ හ	2 පර වැදැරැමි
3 න්වන්තො පොසො	3 ඉසා මෙහි(අ)වූ	3 රායන්වහන්	3 විදුරගුවර
4 නැ පුර් දසවක්	4 වන්තෙහි කැබැ	4 සෙ වැලැඳු අන	4 වන් මෙකප්
5 දවස් වත්ති	5 ලි නොගන්තා	5 න්තරයෙන් මෙ	5 පර කඩුසු
6 මියන්වහන්	6 කොටි ඉසා ගෙ	6 කුන්වහන්සෙ	6 වදුරිමි ඉසා
7 සෙ වදුලෙසින්	7 බිමිහි පිටිබි	7 අභික්කායෙ	7 නාවිති කිත්
8 දනාදන්දරහි	8 මිහි ද කැබැලි	8 න් දරැ බුබුමි	8 ලිතාවන්වර
9 අවු නාන්තරැ	9 නොගන්තා කො	9 තනු ආවාය්	9 වන කිලිග්
10 ගැමිහි වෙට්	10 ටි ඉසා වෙල් වැ	10 යන්වහන්සෙ	10 ගොලෙල්බාග
11 සකිරිය ඉසා	11 ස්සන් කොව	11 වලැඳු කොටි ඉ	11 මුබහටුස
12 මෙ කුමුරැහි අ	12 ද්නා කොටි ඉ	12 සා එක්බිත්තෙන්	12 ඉමි ඉසා කි
13 වූ අසුන්බද	13 සා ගැල් ගො	13 සැහිරියැ ගලැ වැ	13 ත් සෙනා රක
14 වන්ත ඉසා බො	14 න් නොගන්තා	14 බැවන ආවා	14 සමණන්ව
15 වන්ත ඉසා ව	15 කොටි ඉසා උල්	15 ය්යිසන්වහ	15 රැවන කුඩ
16 රිදෙවුනුමෙ වන්	16 වාඩු පෙරෙ(නු)	16 න්සෙ සිග්ව	16 සලා මිහි[ද]
17 න ඉසා එනාදි	17 නොවද්නා කොටි	17 (ත්තෙ)හිඳු ව	17 ඇතුළුවැ දැ
18 හිනමෙ වන්ත	18 ඉසා තුඩැස්	18 දුල එක්කෙන	18 ප මෙය තුවා
19 ඉසා නැඳුලියා	19 නොවද්නා කො	19 කුන් නාහිරි ග	19 ක් දෙන අවු
20 තනාමැ වන්ත	20 ටි ඉසා වැරිය	20 ලැ හිනද් වැලැඳු	20 ද වත්තිමිය
21 ඉසා නෙනනිලු	21 න් නොගන්තා	21 කුකොටි ඉසා	21 න්වහන්සෙ
22 වන්ත ඉසා මෙ	22 කොටි වදුලෙ	22 මෙ සකිරියෙ	22 වදුල එක්තැ
23 හිමැ අවු ගෙබි	23 ත් මෙය තුවා	23 හි කැබැලිනො	23 න් සම්මෙත්
24 ම පිටිබිමි ඉසා	24 ක් තැන් මෙ නි	24 ගන්තාකොටි	24 මෙ සම්මතා
25 මිවනි සිනිබල	25 (සු)මින් වැලැ	25 ඉසා වෙහෙර්	25 පහණ හි
26 න ඉසා සෙසුටු	26 ඳුනු කොටි	26 කැබැලි නොග	26 ද්වනු ලදි
27 පොපල උවරැක්	27 පහ(ණ)හි	27 න්නා කොටි ඉ	
28 ඇතුලැ කොටි මෙ	28 ද්වන්තාටි	28 සා දියැබෙදු	
29 තුවාක් තැන් සැ	29 අ මෙකප්ප	29 මි නොගන්තා	<i>Crow</i>
30 [හි]රියැ මඩුලු	30 ර වැදැරැමි හි	30 කොටි ඉසා මෙ	<i>Dog</i>
31 . . . . .	31 දුරගුව [රිව]	31 රටිහි යෙදු	
32 . . . . .	32 න් [මෙ] කාප්ප	32 ණවුන් මෙ කු	
	33 ර සිහ(සුහ)	33 බුරටි පෙත්	

A.	B.	C.	D.
<i>Lotus.</i>			
<i>ŚRĪ</i>			
1. <i>Abhá Salameva</i>	1. same kot di	1. gá beñde Nāga	1. ma isá Mekap
2. <i>n ma purmuká tu</i>	2. yapáná kot	2. riye veḍe vú Ha	2. para Vedérum
3. <i>nvanne Poso</i>	3. isá mehi (á)vú	3. rárayan vahan	3. Viduraguvare
4. <i>ne pur dasavak</i>	4. vattehi keḇe	4. se veḷendu ana	4. van Mekáp
5. <i>davas vathi</i>	5. li noganná	5. ntarayen me	5. para Kañḍusu
6. <i>miyanvahan</i>	6. kot isá ge	6. kunvahanse	6. Vadurim isá
7. <i>se vadáleyin</i>	7. bimhi piṭibi	7. abhikshakaye	7. Návini Kit
8. <i>Danádakdarahi</i>	8. mhi da keḇeli	8. n daru Buddhami	8. linávanvare
9. <i>ávú Nánnaru</i>	9. noganná ko	9. ttra ácháryya	9. vana Kiliṅg
10. <i>gemhi Veṭya</i>	10. ṭ isá vel ve	10. yanvahanse	10. Golóbága
11. <i>sakiriya isá</i>	11. ssan nova	11. vaḷandanukot i	11. mu Bahatusa
12. <i>me kuṁburhi á</i>	12. dnákoṭ i	12. sá ekbitten	12. im isá Ki
13. <i>vú Asunbada</i>	13. sá geḷ go	13. Segiriye gale ve	13. t Sená Raka
14. <i>vatta isá Bo</i>	14. n noganná	14. ḍevana áchá	14. samanava
15. <i>vatta isá Wa</i>	15. kot isá ul	15. ryyayanvaha	15. revana Kuda
16. <i>ridevunume vat</i>	16. váḍu pere (nn)	16. nse saṅva	16. salá Mihi[nḍu]
17. <i>ta isá Enádi</i>	17. novadná kot	17. (tte) hinda va	17. etuluve é
18. <i>híname vatta</i>	18. isá tudeś	18. dála ekkena	18. pa meya tuvá
19. <i>isá Nendalísá</i>	19. novadná ko	19. kun Nágiri ga	19. k dena avu
20. <i>tanáme vatta</i>	20. ṭ isá veriya	20. le hind veḷendu	20. da vathimiya
21. <i>isá Nenanilu</i>	21. n noganná	21. nu kot isá	21. nvahanse
22. <i>vatta isá me</i>	22. kot vadále	22. me sakiriye	22. vadála ek te
23. <i>hime ávú gebi</i>	23. n meya tuvá	23. hi keḇeli no	23. n samiye
24. <i>m piṭibim isá</i>	24. k ten me ni	24. ganná kot	24. me samvatá
25. <i>mivani sinibala</i>	25. (yu) min veḷe	25. isá veher	25. pahana hi
26. <i>na isá sesuvu</i>	26. ndanu kot	26. keḇeli noga	26. ṇdvanu ladí
27. <i>popala uvaruk</i>	27. paha (ne) hi	27. nná kot i	
28. <i>etule kot me</i>	28. ṇdvannát	28. sá diye bedu	
29. <i>tuvák ten Se</i>	29. á Mekappa	29. m noganná	<i>Crow</i>
30. <i>[gi] riye mañḍulu</i>	30. ra Vedérum Vi	30. kot isá me	<i>Dog</i>
31. . . . .	31. duraguva [riva]	31. raṭhi yedu	
32. . . . .	32. n [Me] káppa	32. návun meku	
33. . . . .	33. ra Siṅga (Subha)	33. mburat pet	

## Translation.

On the tenth day of the bright half of Poson in the third year of [his reign], His Majesty *Abhá Salamevan*, the Director of religious observances<sup>1</sup> declared that [the tract of field] *Veṭya* of

<sup>1</sup> Or, "lord of wealth;" "king."



six *kiriya*s in extent in the village Nānnaru belonging to Danādakdara; Asunbada-watta, Bo-watta, Waridevunume-watta; Enādihiṇame-watta, Nēndalisātanāme-watta, and Nenanilu-watta belonging to this [tract of] field, together with houses, grounds, and open lands appertaining thereto; *mi*<sup>1</sup> trees and tamarind trees, including the remaining . . . . . trees; that all these places in the Sēgiriya District . . . . . that water may be issued in equal portions; that the gardens appertaining hereto may not be divided; that houses, grounds, and open lands may not be divided; that the dwellers at the fields may not enter; that cart-bulls may not be taken away; that workers in tiles . . . . . may not enter; that . . . . . may not enter; and that unfriendly people may not be admitted. All this having been proclaimed (by the king), Viduragu-varivan Vēḍerum of the Body-Guard, and Siṅga Subhagābēḍe of the Body-Guard, who came to set up the stone, so that these lands may be held in conformity with these injunctions, ordained that soon after the monk Harāra, who resided in Nāgariya, had held them, the teacher Buddhāmitra, his son by sacred sprinkling, may hold them; that afterwards one who lived with the consent of the teacher, who resides at Sēgiriya-gala, may stay in Nāgiri-gala and take possession of them there; that this field of six *kiriya*s may not be divided; that the viháre premises may not be divided; that the distribution of water may not be appropriated, and that a road (may be opened) to this [tract of] field by those who are employed in this country. This pillar of consentaneity was set up as ordered by the Director of religious observances, and with the concurrence of us who came (here) viz., Viduragu-varevāna, Vēḍerum of the Body-Guard, Kaṇḍusu Wadurim of the Body-Guard, Nāvinī Kitlināvan-varevāna, Kīling Goḷóbāgamu Baḥaṭu-sāim, Kit Senā Raka-samaṇan-varevāna, and Kuḍa-salā Mihīṇḍu.

Alut-halmillewa.

(No. 63.)

On the riser of the fifth step of the stairs to a vihara among the ruins at Alut-halmillewa my assistant found part of a four-line inscription, of which the centre portion has quite worn away. It belongs to king Vahaba (A.D. 62-106, T.; 66-110, M.E). Mr. Wickremasinghe's transcript of the text is as follows :—

Raja Vahaba	. . . . .	raha
loho ta naraka	. . . . .	bajini
Tisava	. . . . .	mahapati
Vaku a	. . . . .	giṇa.

Namba-kada.

(No. 72.)

Mr. R. W. Ievers and Mr. G. M. Fowler saw this fine pillar first in 1887 :—  
*February 1.*—Started at dawn [from Yakāveva] and rode to Padaviya breach (about 10 or 12 miles) all through rough forest; no villages. Mr. Fowler and I diverged to see the great tank of Nāmbākaḍa and a pillar inscription of which hunters spoke, and to which the Kórāla had got a path cleared (2½ miles) : then returned to the path to Padaviya and reached the tank-breach where our camp was, about 2 P.M.  
In finish the pillar almost rivals the unique pillar-slab on the bund of Padaviya-veva. Rectangular, 1 ft. 1 in. for 6 ft. 6 in., it is topped by a shapely *kalasa* (1 ft. 7 in. in height, with lotus buds depending from the mouth) of the exact pattern of the best type of pedestal-crowning vases at Anurādhapura.  
The inscription runs round from left to right on all the faces; but the letters are shallowly cut, and the writing has badly weathered. Not even half can be read with certainty : A, 16 lines, with *crow* and *dog* carved in low relief, to proper right, below; B. 23 lines; C. 36; D. 9. (?)  
No date occurs in the early part of the inscription. From other evidence, however, it may reasonably be assigned—at present at least—to Kāśyapa V. (A.D. 954-964, T.; 929-939, M.E).  
(i.) The characters suit the period.  
(ii.) “*Abhá Salamevan*” was a title applied to Kāśyapa V.<sup>2</sup>  
(iii.) Kāśyapa V. was a son of Sena II. and Sanghá the “twice-crowned” queen.<sup>3</sup>  
(iv.) “*Siri Sang Bo*” was a *biruda* of Sena II.<sup>4</sup>  
(v.) The inscription evidently relates to religious benefactions at Abhayagiri viháre : Kāśyapa V. was a great patron of that establishment.<sup>5</sup>

Text.

A.

1. [සමසති]	7. කුල පාමිලි කල	13. හෙසුන් වූ ලක්
2. ශ්‍රී සිරිවන්	8. සක්‍ය(කු)ල(ක)	14. දිවු පොළොන්න
3. (අ)නන් විම	9. ල කොන් මකා	15. යොන් පර පුර
4. ල සස තෙද	10. වස් පර පුර	16. න් හිමි සිසි ස
5. (අ) ගුණ මුළින්	11. න් බට් රජ පු(ර)	Crow
6. හෙබිනන් කැන	12. මුට්තට් අග මෙ	Dog

<sup>1</sup> *Bassia latifolia*.  
<sup>2</sup> *Sēgiriya*, or *Chetiya-giri* : the modern *Mihintalē-kanda*.  
<sup>3</sup> See the Preface to the *Dampiyā-aṭuvā-geṭapadaya* (Colombo, 1891), where the kingly author is styled “*Abhá Salamevan Kasup*.” At the end of the work he is further identified by the term “*dehisarva jā*” (“born of the twice-crowned queen.”) L. C. Wijesipha Mudaliyār, translator into English of the *Mahāvamsa*, makes Kāśyapa V. son of Tisā, wife of Udaya I. and Kāśyapa IV., and twice-crowned as queen. But Kāśyapa V.’s parentage is set out in *Mahāvamsa*, Chap. LI. 9-11. He was born to Sena II. by *Sanghá*, who was also raised to the rank of queen twice, first by Sena I. (Chap. L. 58), and again by his nephew, Sena II. (LI. 6).  
<sup>4</sup> See *ante*, p. 45.  
<sup>5</sup> *Mahāvamsa*, LII. 58.



## B.

- |                       |                     |                          |
|-----------------------|---------------------|--------------------------|
| 1. ගබ්බා මහ රජී [හට්] | 9. සසුරෙන් හර       | 17. . මෙසි අනු . .       |
| 2. එමෙ කුලෙන් සම      | 10. මිහිපුළ මහා පා  | 18. නිමහ සන්තප්ප         |
| 3. පැ [සහ] රජීනා කු   | 11. (ලෙන්)මහලු(බුජ) | 19. . . . . වූඅනගස්      |
| 4. සැ උපන් අනාස       | 12. ස් මහ හිමියන්   | 20. හිරි වෙහෙර්හි මුලු බ |
| 5. ලමෙවන් මහ ර        | 13. වහන්සෙ . .      | 21. හිරි පෙනැමන්හි .     |
| 6. ජිහු ව . . . .     | 14. . . . .         | 22. . . . . නි           |
| 7. කැන කුල (කොට්)     | 15. වඩ ආරමහි දහම් ම | 23. ලරම් මෙද .           |
| 8. විසන් . . මිනි     | 16. . රදෙක වසනද     |                          |

## Transcript.

## A

1. [Svasti]
2. sri sirivat
3. (a) nat vima
4. la yasa teda
5. é gūṇa mulin
6. hebnankēṭa
7. kula pāmili kala
8. sakya (ku) lē (ka)
9. la kot Oká
10. was parapure
11. n baṭ raja pu (ra)
12. muvanat aga me
13. hesun vū Lak
14. divu poḷonava
15. yon parāpure
16. n himi *Siri Sa*

Crow

Dog

## B

1. *ñg Bo* maharaj [haṭ]
2. eme kulen sama
3. jē [*Sanga*] rejne ku
4. sē upan *Abhá Sa*
5. *lamevan* maha ra
6. jhu va . . .
7. kēṭakula koṭ
8. viyat . . mini
9. sayuren hara
10. mihi puḷa mahá pá
11. (len) mahalu (Buja)
12. s mahahimiyan
13. vahanse . .
14. . . . .
15. vba áramhi daham ma
16. . radeka vasanada
17. . mesi anu . .
18. hí maha saṅghat pā
19. . . . . vū Abhahay
20. giri veherhi mulu Ba
21. ( giri pete maṅghi
22. ( . . . . Ni
23. ( laram meda.

## Translation.

[Hail!] Prosperity! . . . . . of the great king *Abhá Salamewan*, born in the womb of the queen [*Sanga*] who was sprung from the same family as the great king *Siri Sang Bo*, lord of the land of the Island of Lanḳá, which is like unto a chief queen of most eminent sovereigns, by reason of descent from a new line—descended from the Okkáka dynasty, a pinnacle of the Saka race that made many Kshatriya races to come to its feet—[he, *Abhá Salamewan*], who shines with a galaxy of pre-eminent, unbounded, and unblemished qualities—to wit, renown, majesty, . . . . . Kshatriya race, learned, . . . . . from the ocean of gems . . . . . the great lord, the old (Bujas), whilst residing . . in the grove . . to the large body of monks . . . in the Abhayagiri monastery, in the chief procession path<sup>1</sup> of Bagiri (Abayagiri) vehera . . . . . the Nilárāma<sup>2</sup> . . . . .

## Vihara Malmillewa.

(No. 73.)

Thirteen letters in one line : cut below the *kaṭárama* of the viharé cave.

## Transliterated Text.

Pa ru ma ka Sa jha da ha le ṇe sa ga sa.

## Translation.

Cave of the chief Sajhada [granted] to the priesthood.

## ANURÁDHAPURA.

## Tamil.

## Pankuliya.

(No. 1.)

## I.

A single-line inscription : well cut; on the riser or vertical face, of the uppermost step (south flight) at Viharé No. 2, containing the colossal sedent Buddha. The writing, with a square (4-in.) flower panel at the beginning and end, stretches the whole length of the step. At the middle the letters are somewhat abraded.<sup>3</sup>

<sup>1</sup> *Pete-maṅg*: modern *pet-maga*.<sup>2</sup> *Nilaram* : Dápula II. (A.D. 795-800, T. ; 807-812, M.E.F.) endowed a Nilárāma viharé (*Mahāvamsa*, XLIX, 17).<sup>3</sup> See *ante*, p. 6.



Dr. Hultzsich, in offering the following transcript and translation, notes :—

Alphabet : Grantha.  
Language : Sanskrit verse.

*Transcript.*

Śrīghana-sthānam = ârôḍhum  
śrīmat-sôpa[na-paddhati] h [ | \*]  
śrī-Dakṣhiṇa sthala-sthêna  
kṛitâ śrī-Saṅghanandinâ [||\*]

*Translation.*

In order to ascend to the abode of Buddha (*Śrīghana*) the holy Saṅghanandin, who resided at the Dakṣhiṇa sthala, made a sacred flight of steps.

II.

(No. 2.)

Seven lines on the right-hand pillar at the east entrance to Vihâré No. 1.<sup>1</sup>

Dr. Hultzsich reports :—

Alphabet and language : Tamil. Records a gift by “*Kēsariaragi*,” probably a Chôla queen.

III.

(No. 3.)

One-line inscription : on the riser of step, south doorway, Vihâré No. 1.<sup>1</sup>

IV.<sup>2</sup>

(No. 4.)

A few letters : on the south-west pillar socket on the dâgaba platform.

[Dr. Hultzsich has not dealt with Nos. 3, 4 as yet.]

<sup>1</sup> See *ante*, p. 8.

<sup>2</sup> See Sixth Report, p. 10, note. ||



# ARCHAEOLOGICAL SURVEY OF CEYLON

## Plan showing Ruins of ANURĀDHAPURA. Surveyed to the end of 1891.

Scale, 16 Chains to an Inch.

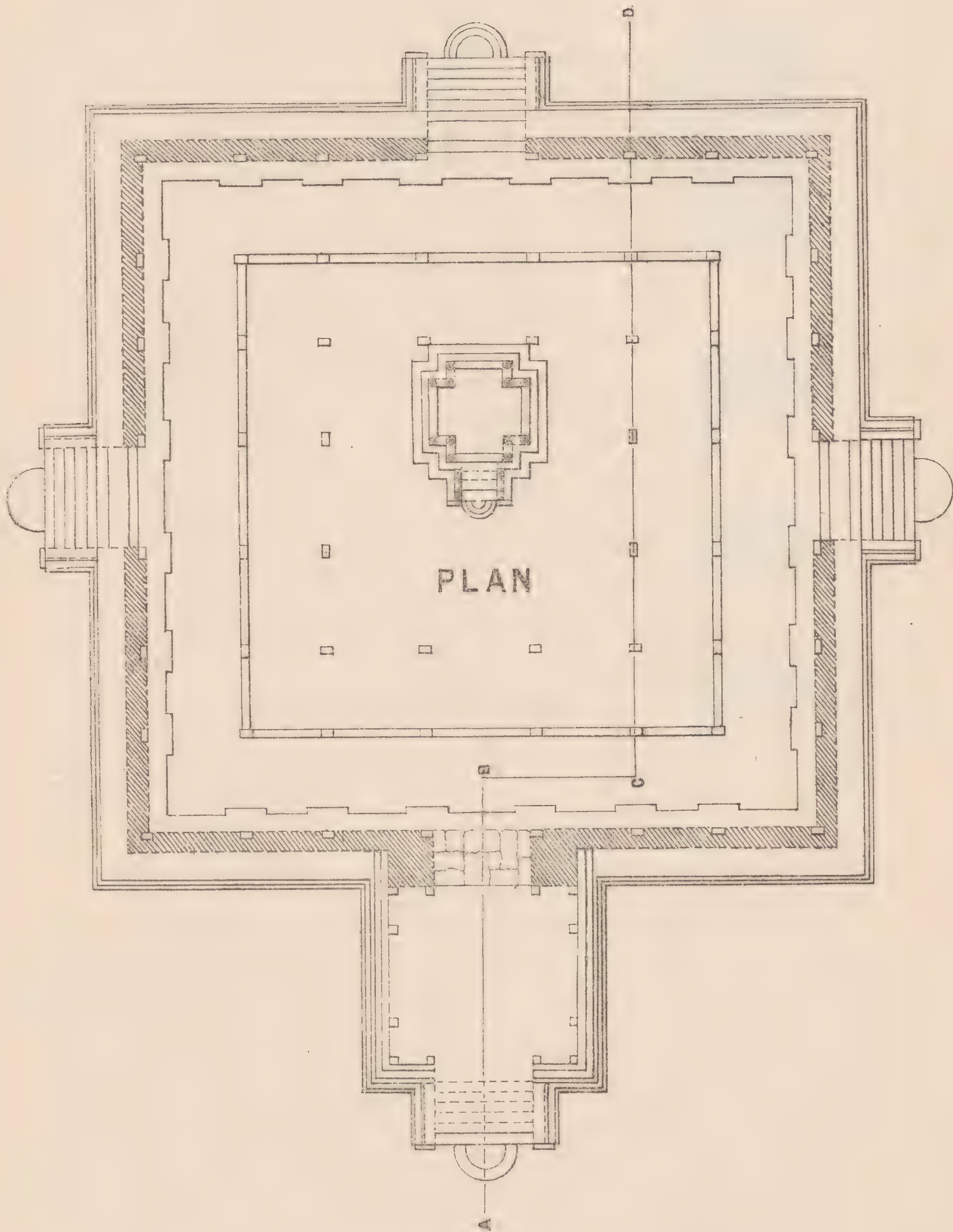








ABHAYAGIRI RUINS  
SECTION I  
BUILDING ENCLOSING  
PILIMA-GE N°1.



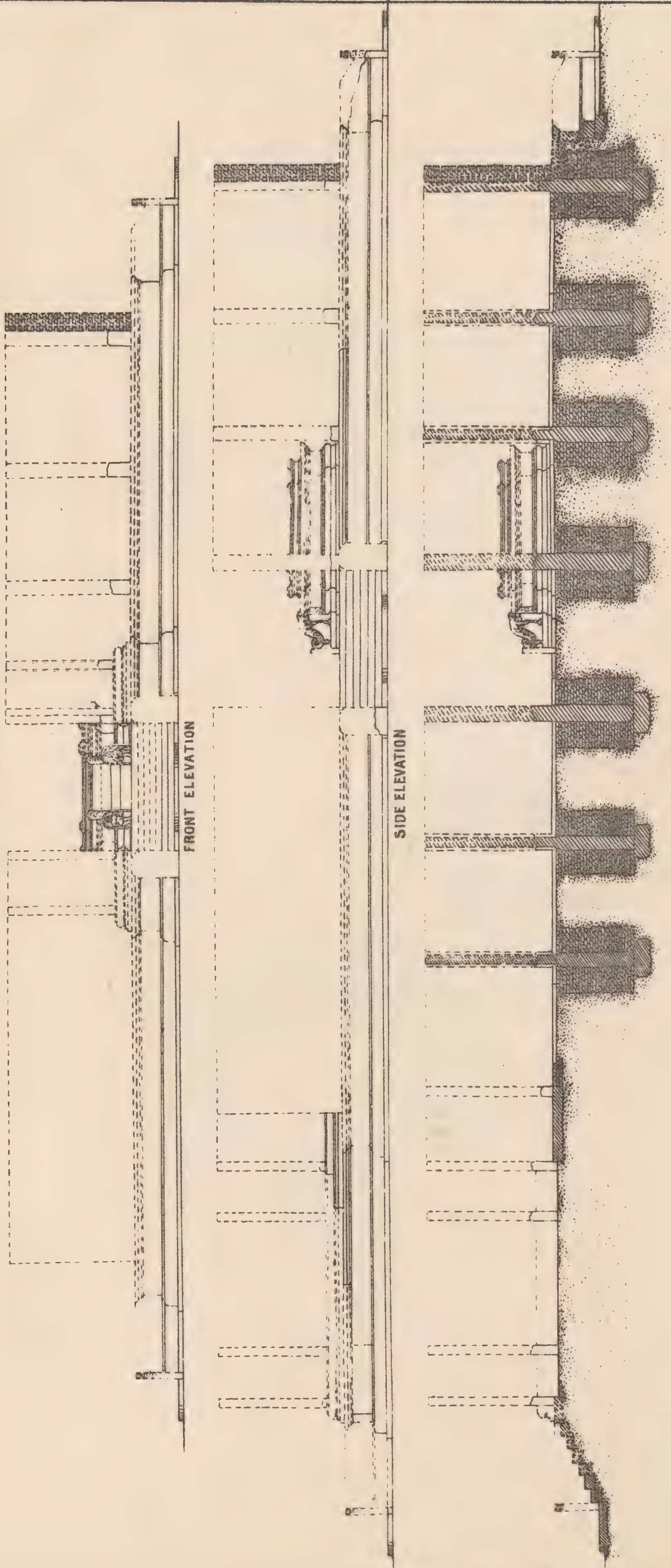
Scale, 16 Feet to an Inch.  
=  $\frac{1}{192}$ .







ABHAYAGIRI RUINS  
BUILDING ENCLOSING PILIMAGE



Dotted line work represents missing portions

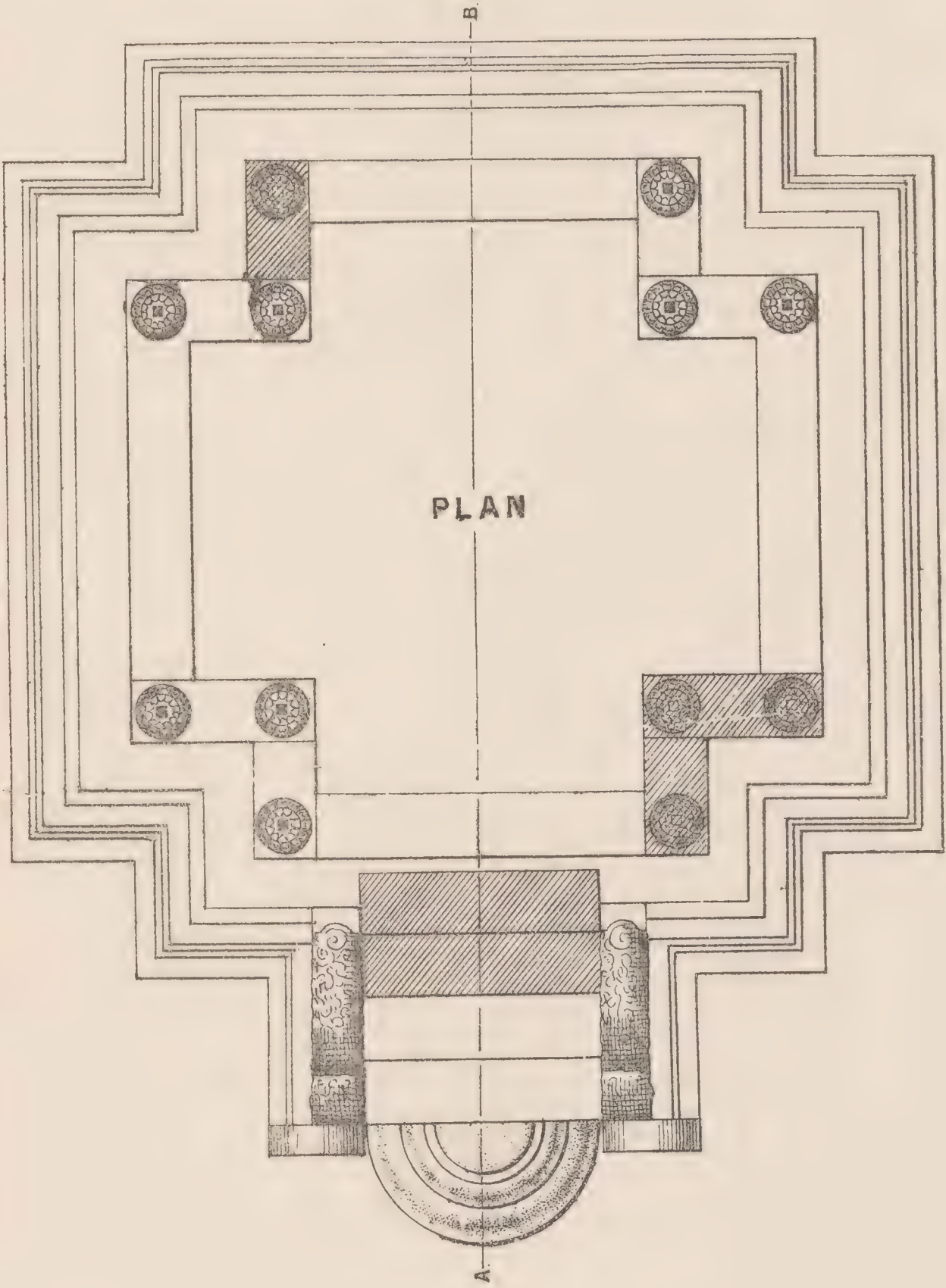
SCALE OF FEET







ABHAYAGIRI RUINS  
(SECTION I.)  
PILIMA-GE.



Scale  $\frac{3}{8}$  Inch to a Foot.  
=  $\frac{1}{32}$ .

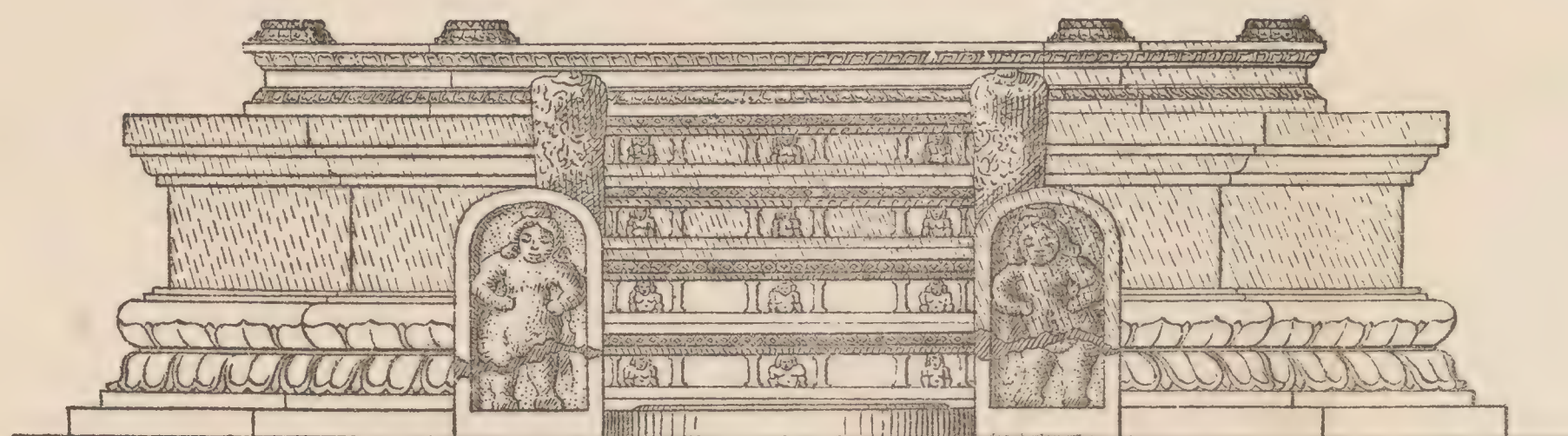
*Hatched portions restored.*



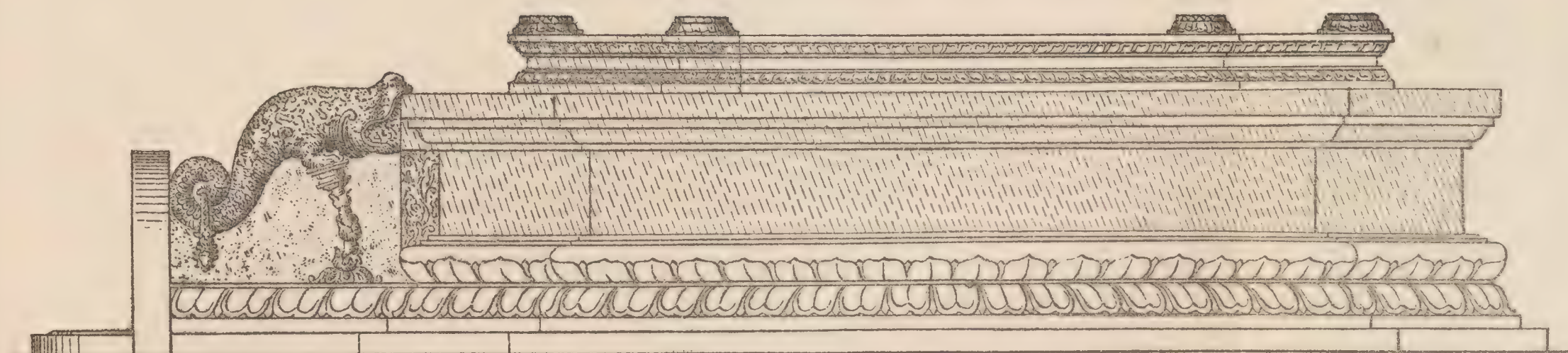




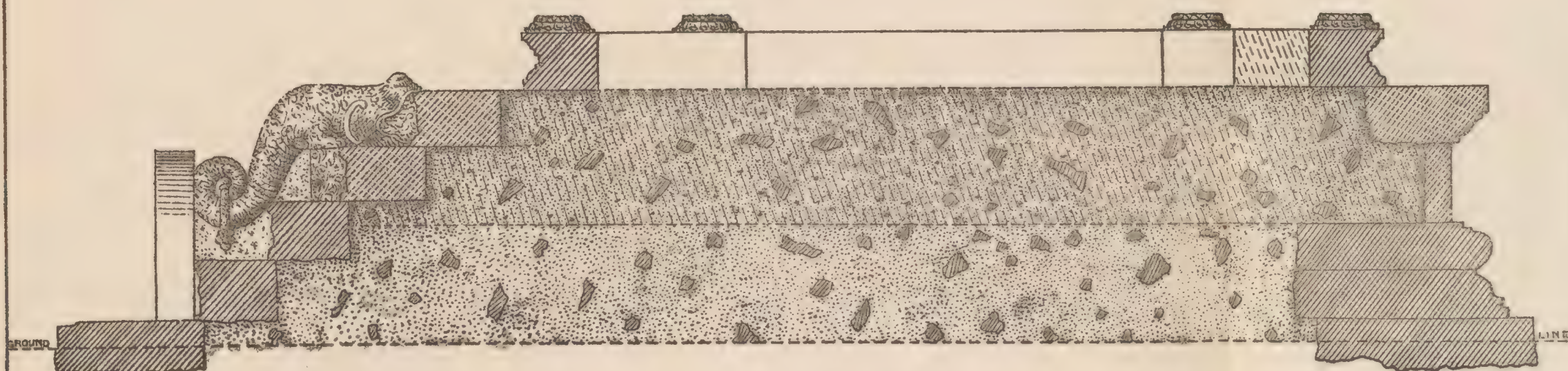
## ABHAYAGIRI RUINS

PILIMA-GÉ  
BASEMENT.

FRONT ELEVATION



SIDE ELEVATION.



SECTION THROUGH AB.

*Dotted portions restored*

Scale, 2 Feet to an Inch.

=  $\frac{1}{24}$ .









J. C. O. N° 623

H. C. B. Photo  
H. Perera del.

ABHAYAGIRIYA RUINS

PILIMA-GE N° 1

(Excavated)

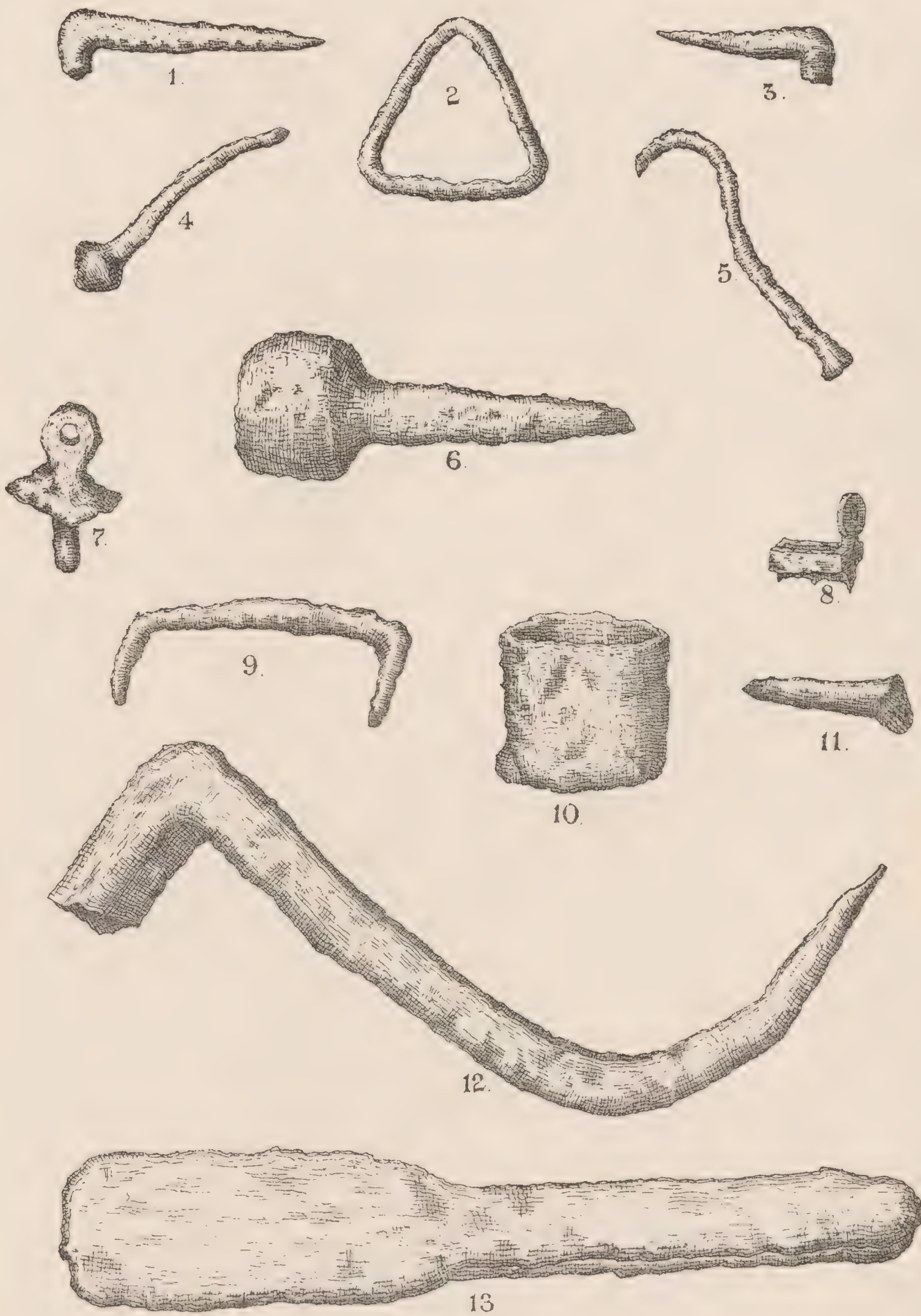






ABHAYAGIRI RUINS

(SECTION I.)  
PILIMA-GE NO I.  
NAILS, ETC.



Scale 1/2 Size.

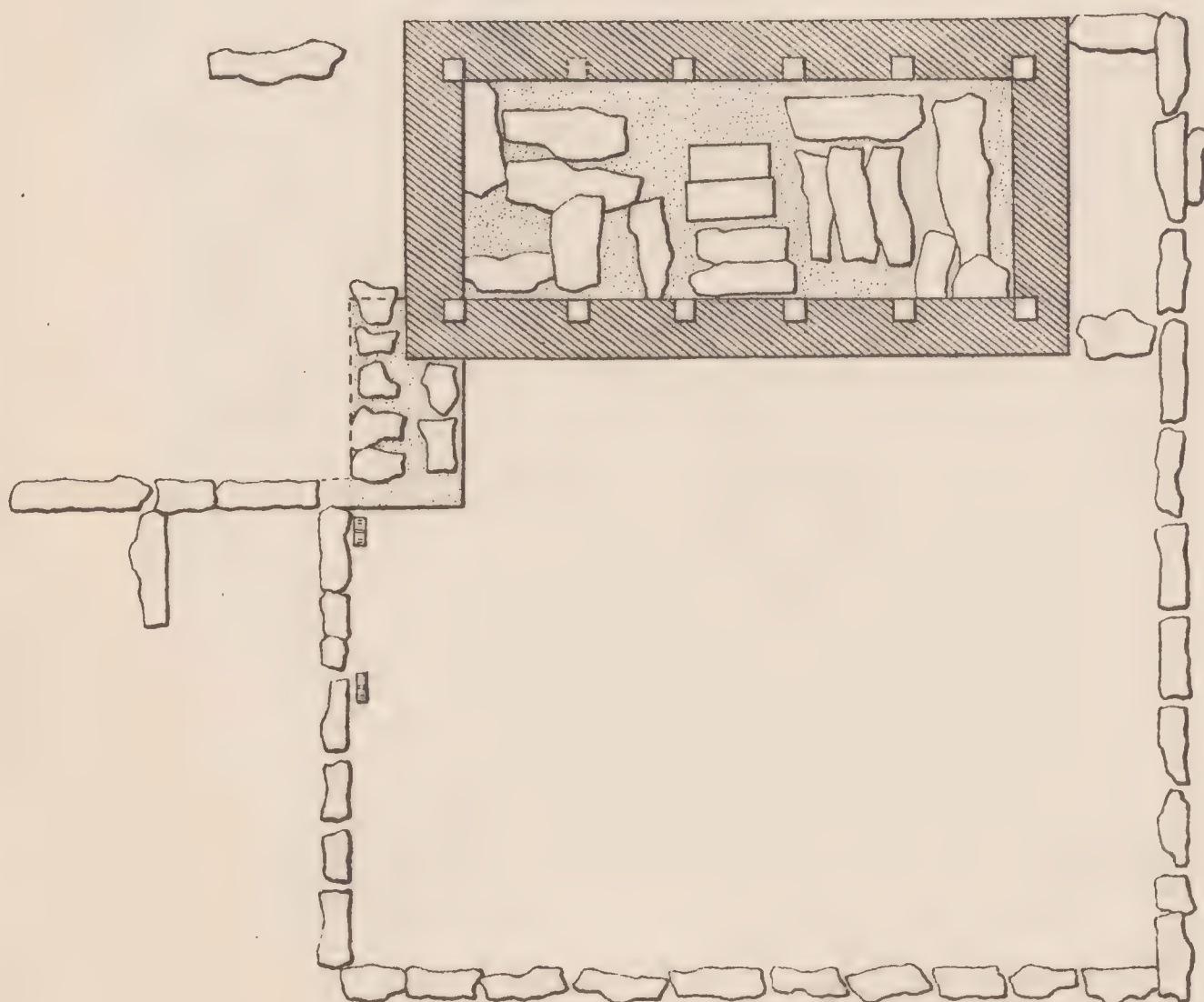






# VIJAYĀRĀMA MONASTERY.

## BUILDINGS. Z. Y.



PLAN. Z.



PLAN. Y.

Scale, 8 Feet to an Inch.  
 $= \frac{1}{96}$ .

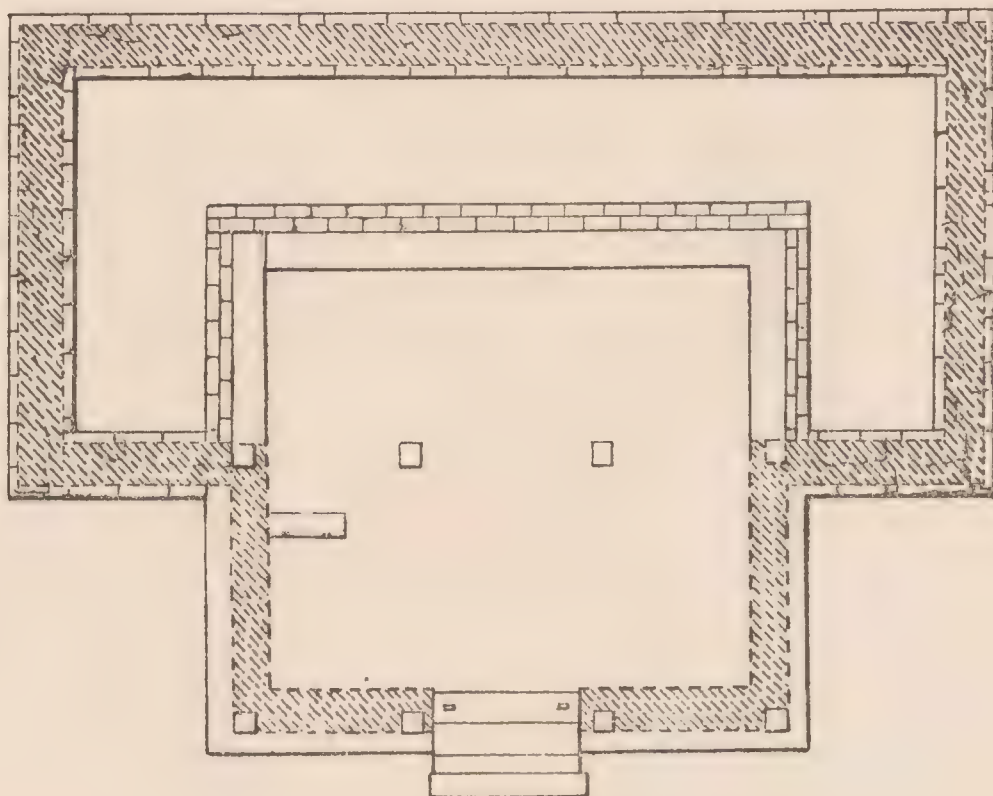




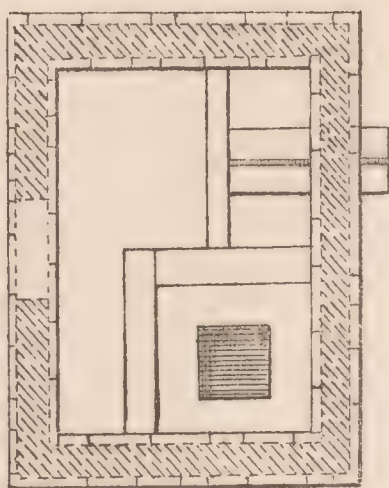


## VIJAYĀRĀMA MONASTERY.

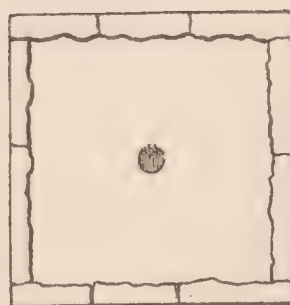
BUILDINGS, A.A. B.B. C.C.



PLAN. A.A.



PLAN, B.B.



PLAN, C.C.

*Dotted line represents missing portions*

Scale, 8 Feet to an Inch.

 $= \frac{1}{96}$

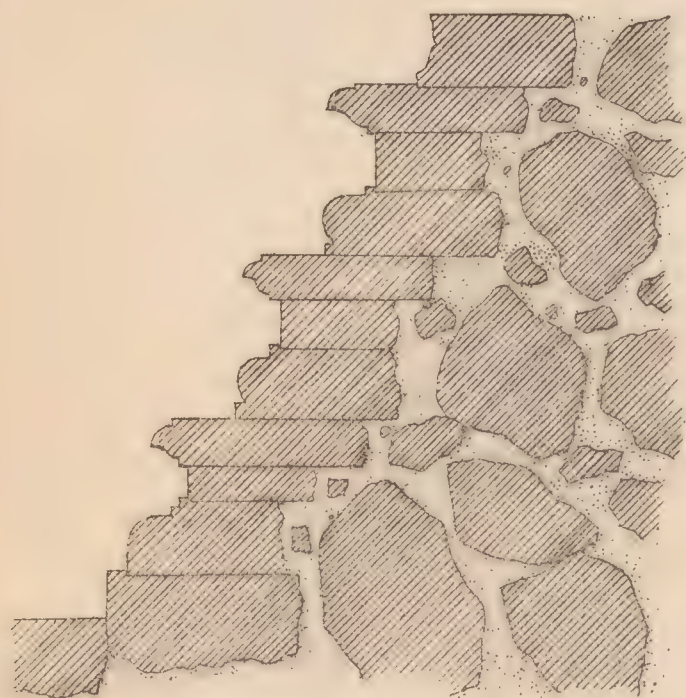




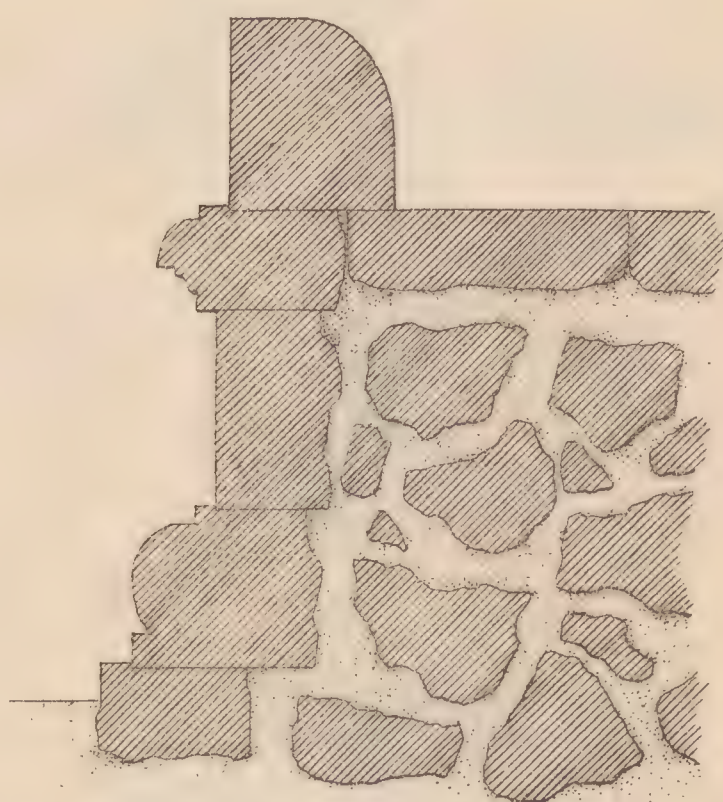


## VIJAYĀRĀMA MONASTERY

## MOULDINGS &amp; PART SECTIONS.

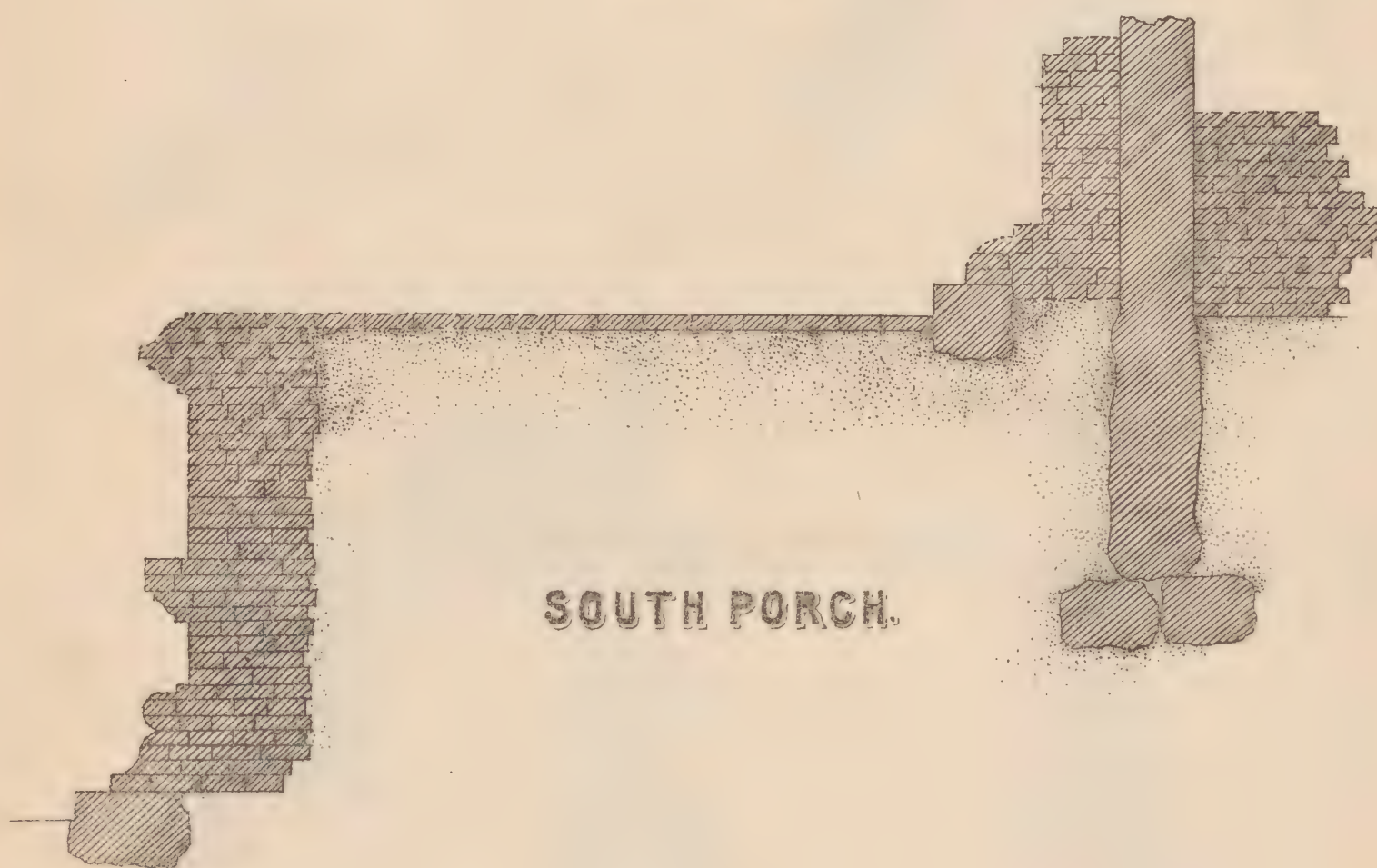


PLINTH.



DAGABA.

PLATFORM.



SOUTH PORCH.

Scale  $\frac{3}{8}$  Inch to a Foot  
 $= \frac{1}{32}$







## VIJAYĀRĀMA MONASTERY

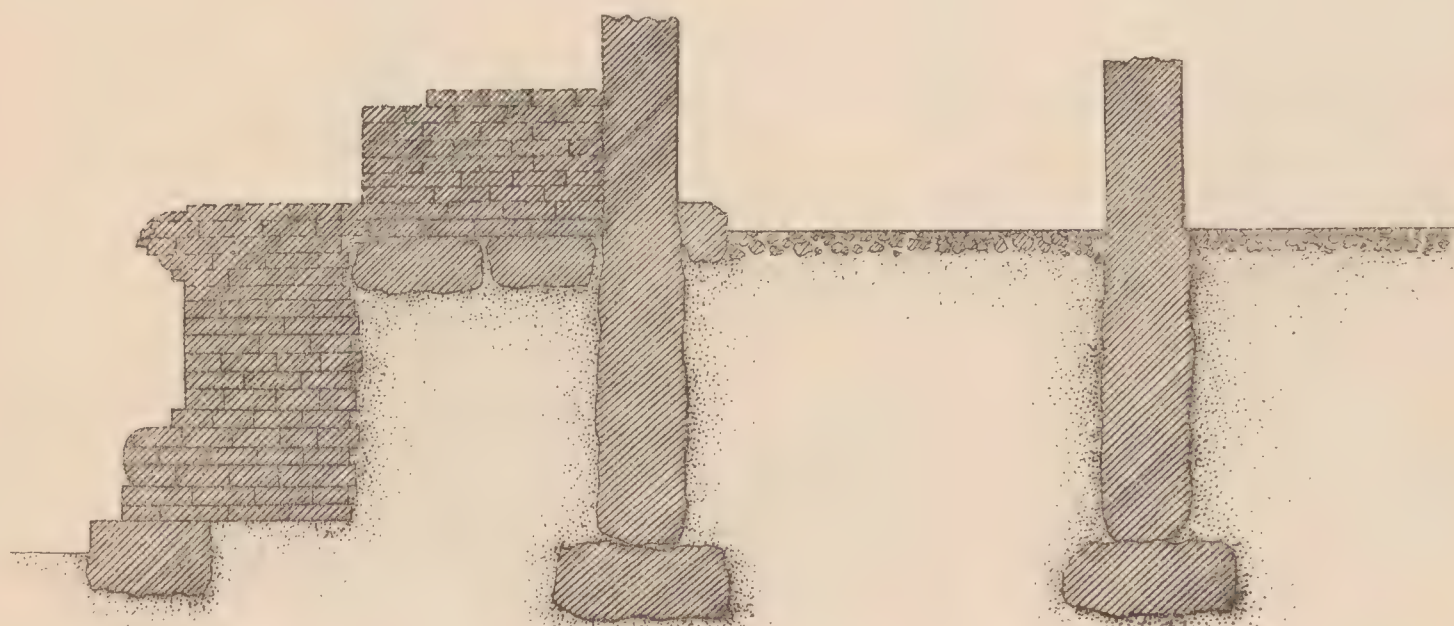
## MOULDINGS &amp; PART SECTIONS.



VIHARE, N° 1.



VIHARE N° 2.



VIHARE N° 3.

Scale  $\frac{3}{8}$  Inch to a Foot  
 $= \frac{1}{32}$ .

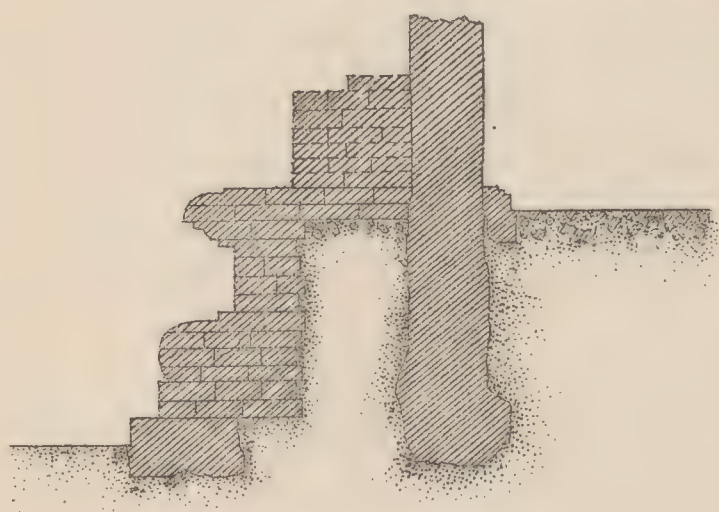




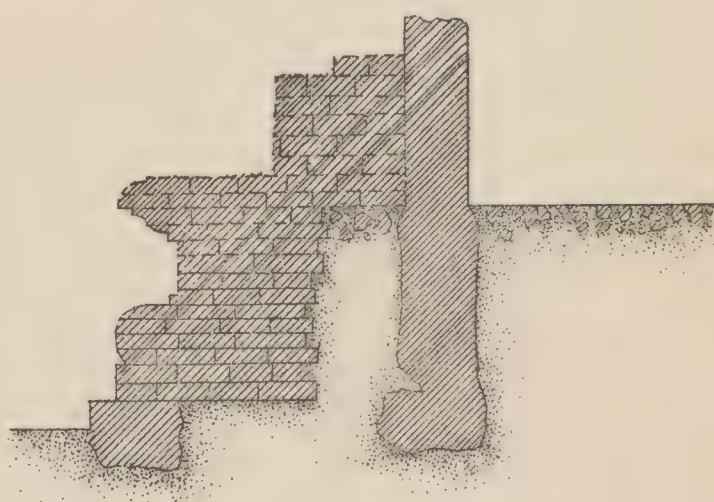


# VIJAYARĀMA MONASTERY

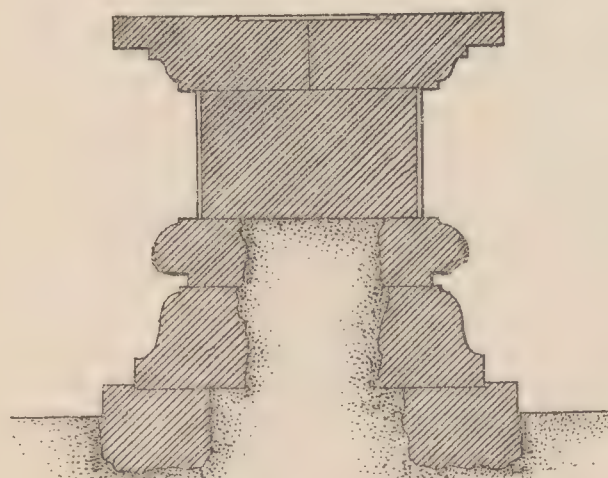
## MOULDINGS & PART SECTIONS.



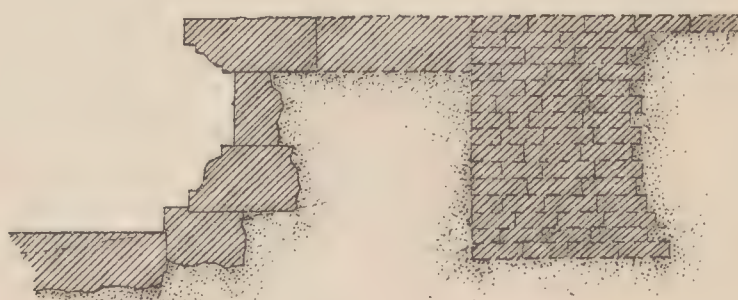
PANSALA.



ANNEXE.

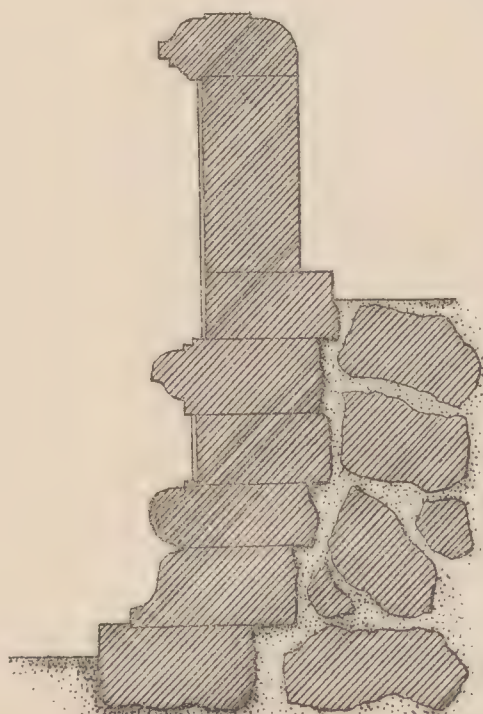


SOUTH APPROACH.

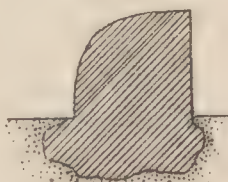


VIHARE N°1.

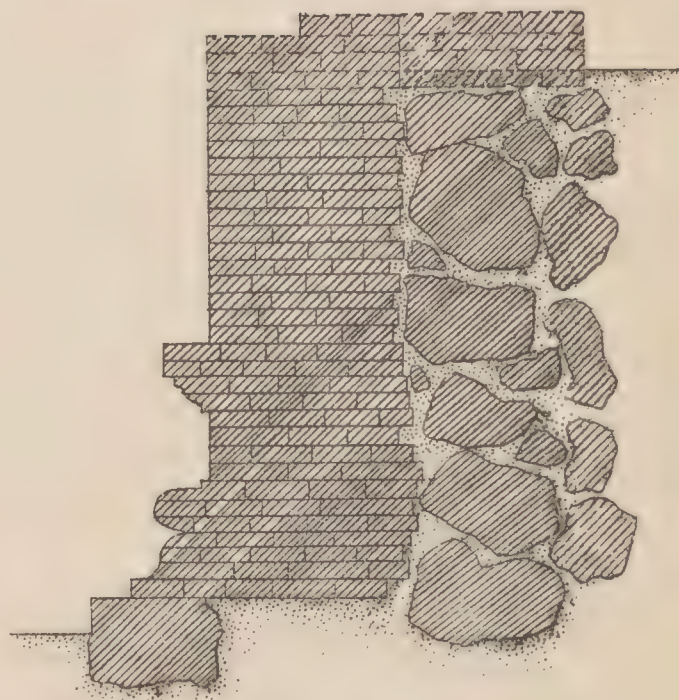
## PEDESTALS.



HALL.



PRAKARAYA.



MONASTERY WALL.

Scale,  $\frac{3}{8}$  Inch to a Foot

$\frac{1}{32}$

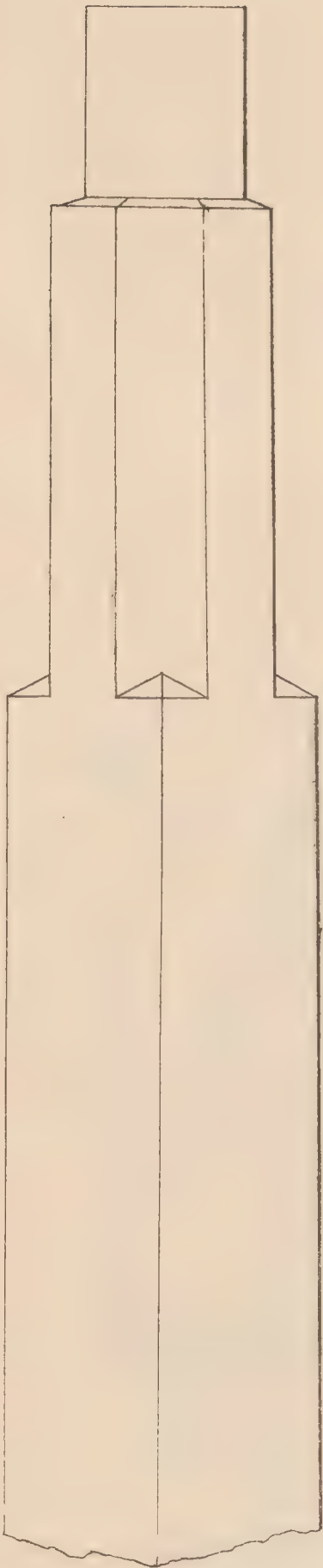




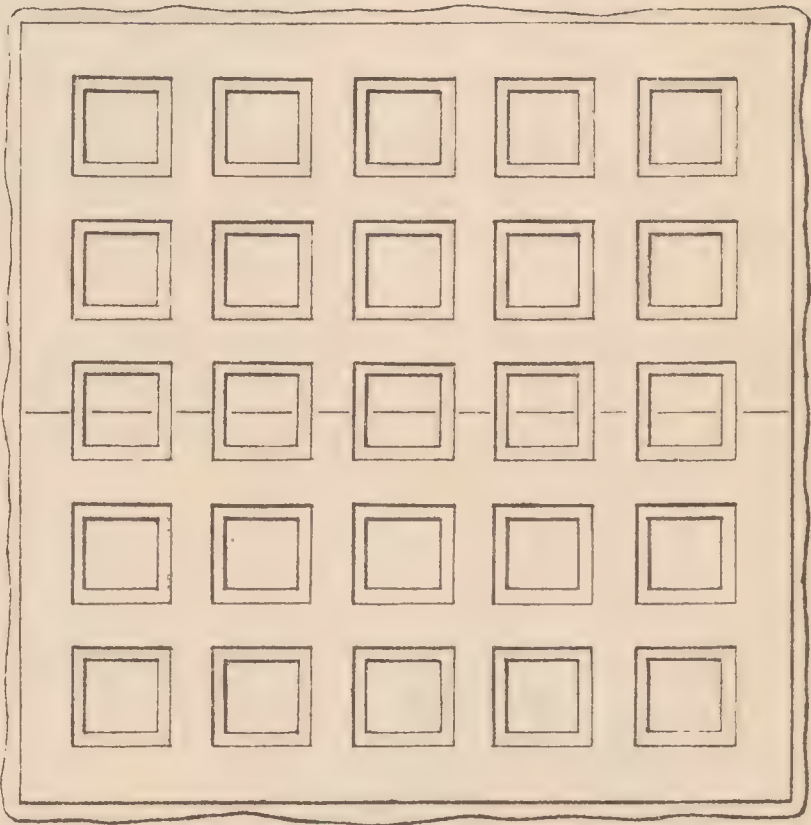


VIJAYARĀMA MONASTERY

PILLAR

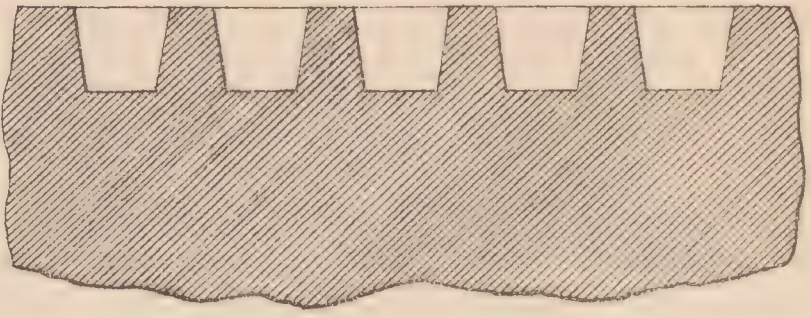


PILLAR



PLAN

YANTRA GALA



SECTION THROUGH AB.

Scale, 1 Inch to a Foot  
 $= \frac{1}{12}$







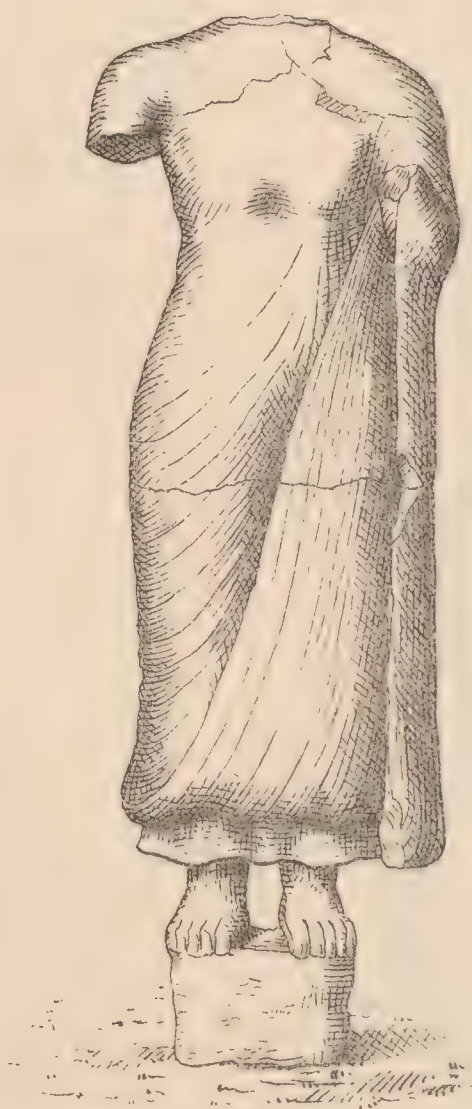
# VIJAYĀRĀMA MONASTERY

## SCULPTURES.



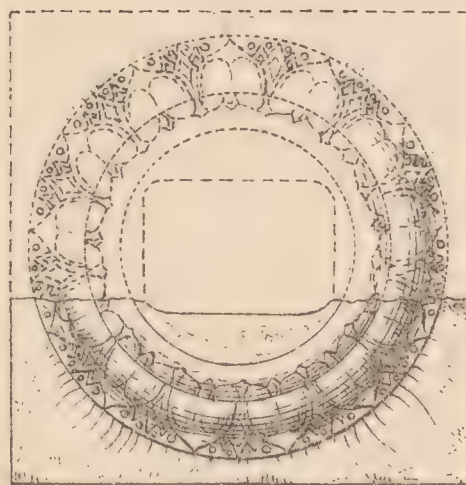
SEDENT BUDDHA.

(VIHÁRÉ No. 1.)



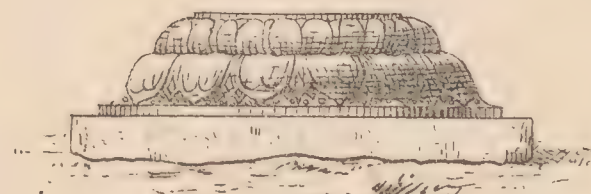
STANDING BUDDHA.

(VIHÁRÉ No. 1.)



STATUE PEDESTAL.

(VIHÁRÉ No. 3)



Scale  $\frac{3}{4}$  Inch to a Foot  
=  $\frac{1}{16}$ .

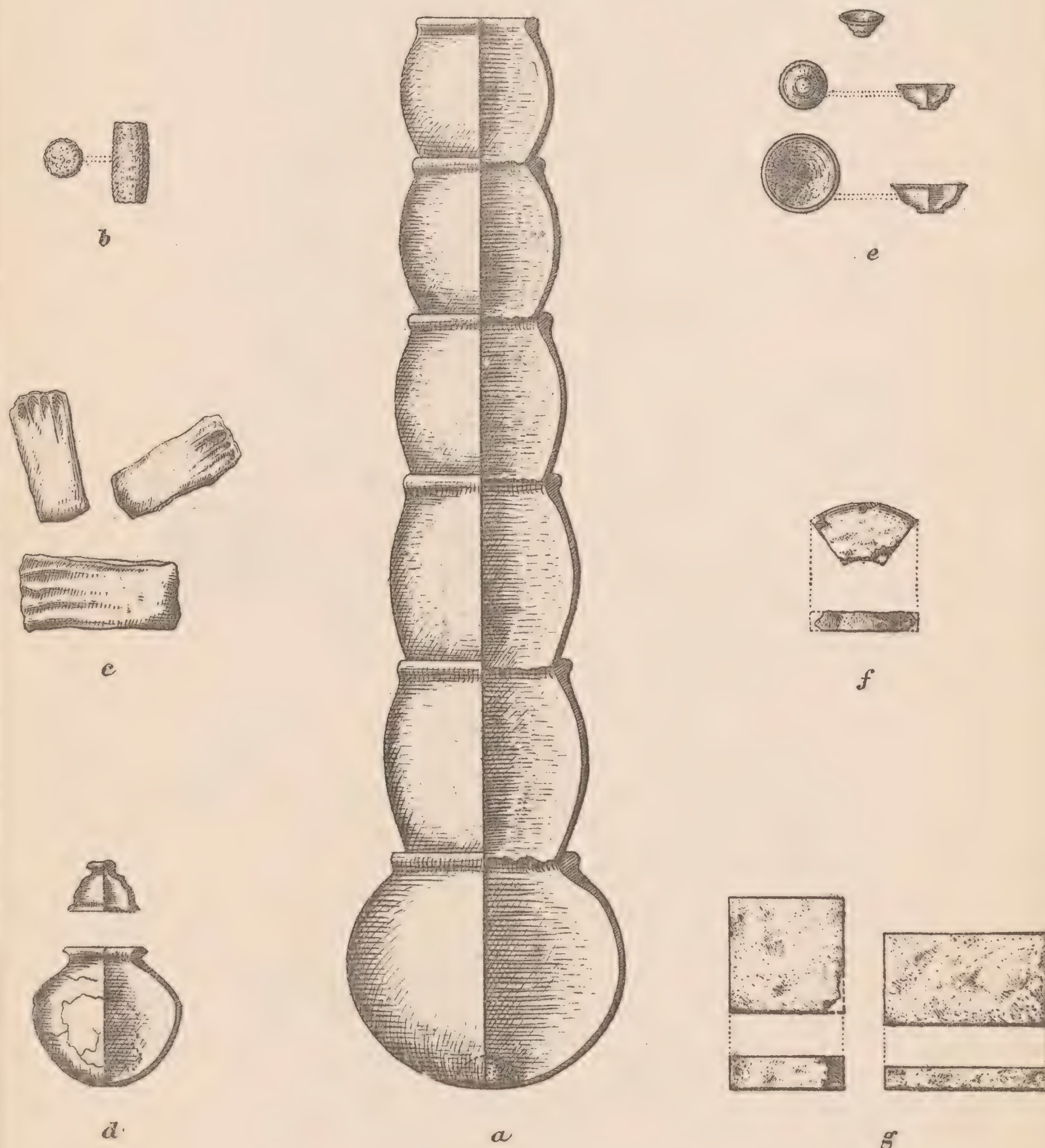




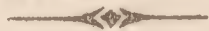


## VIJAYÂRÂMA MONASTERY

## CHATTIES, BRICKS, ETC.



Scale 1 Foot to an Inch

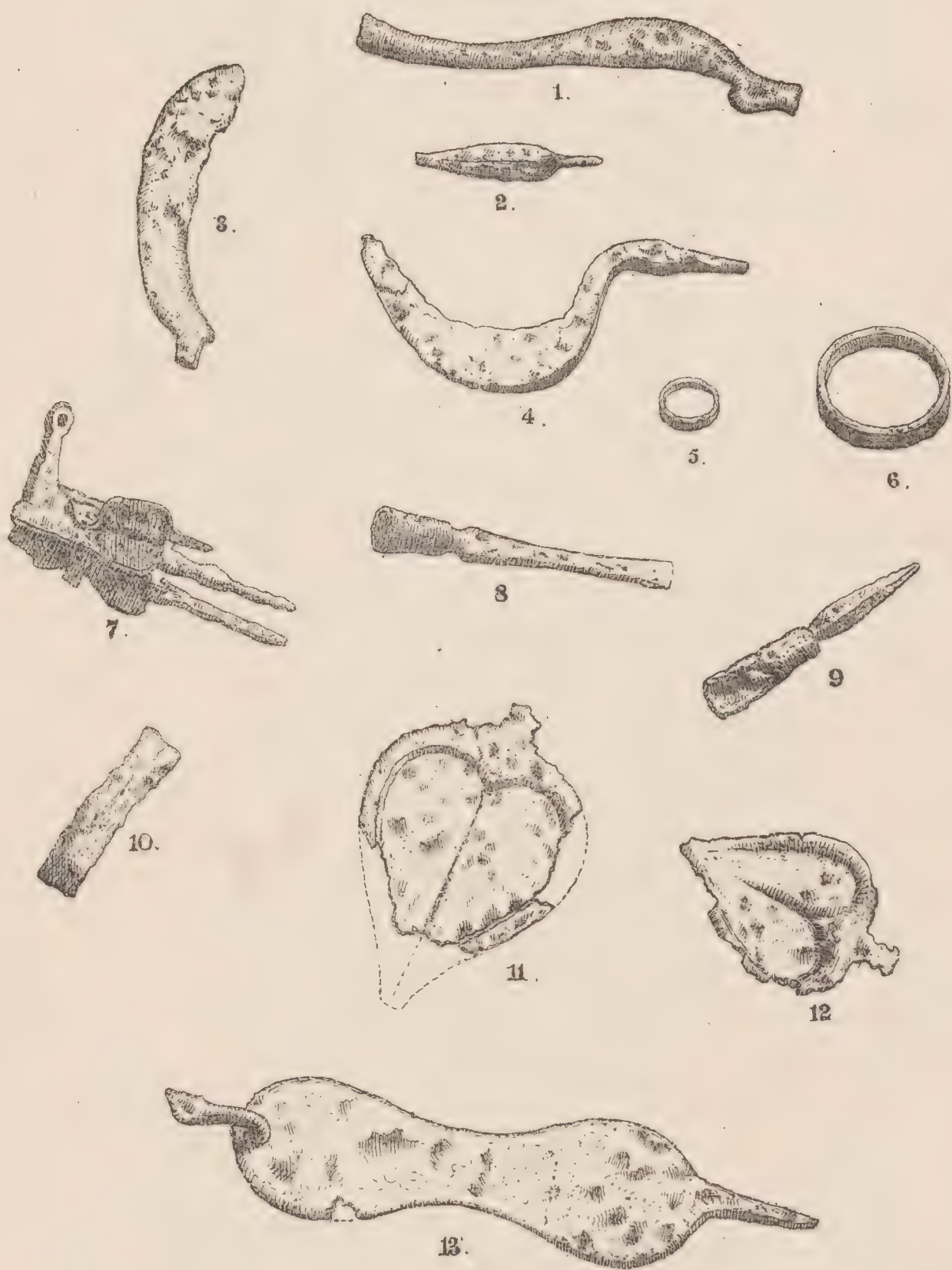








VIJAYĀRĀMA MONASTERY  
TOOLS, ETC.



Scale,  $\frac{1}{4}$  size.







VIJAYĀRĀMA MONASTERY  
NAILS & BOLTS



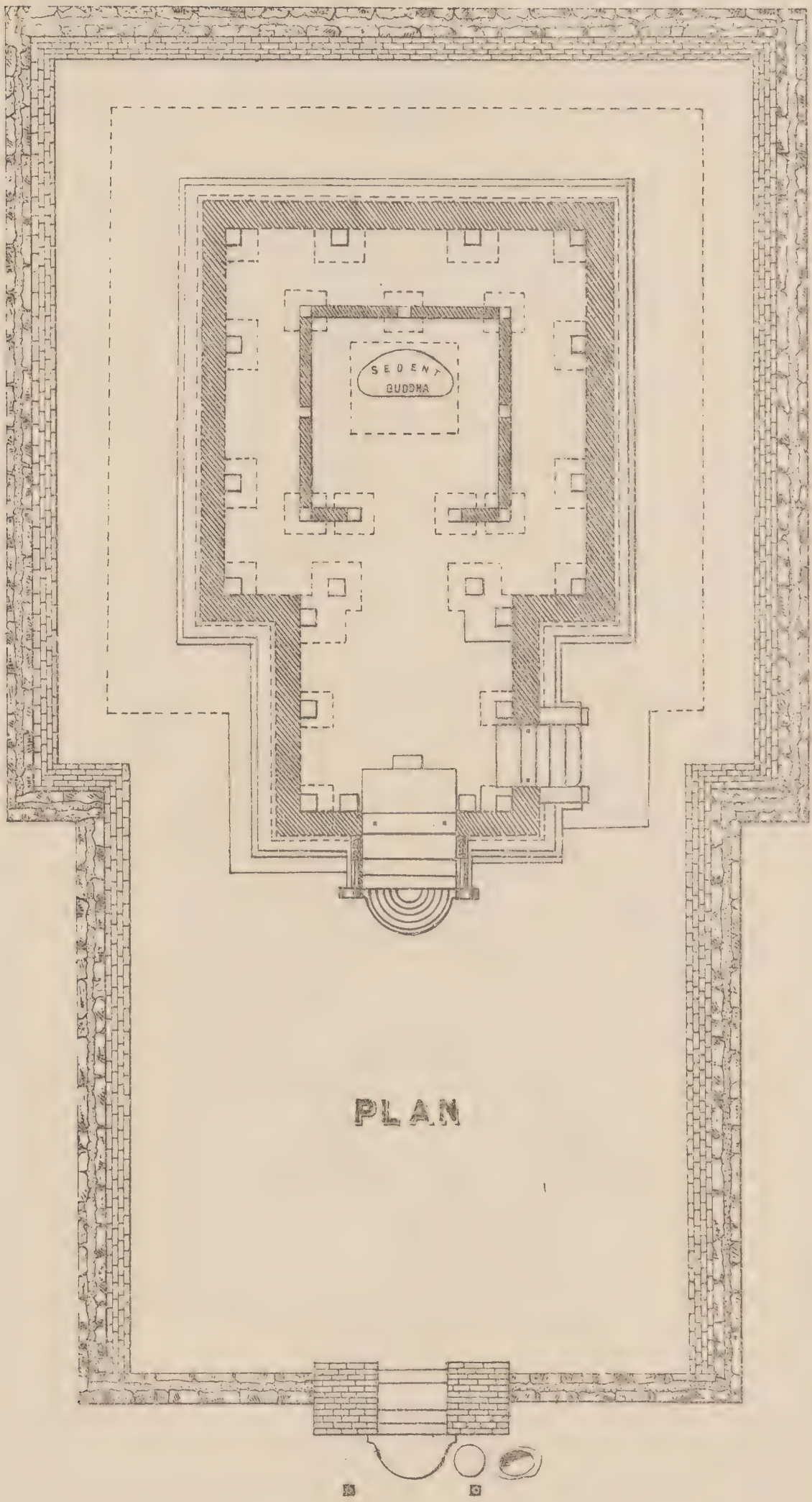
Scale,  $\frac{1}{2}$  size







PANKULIYA  
VIHÂRÊ N°2  
(PREMISES)



PLAN

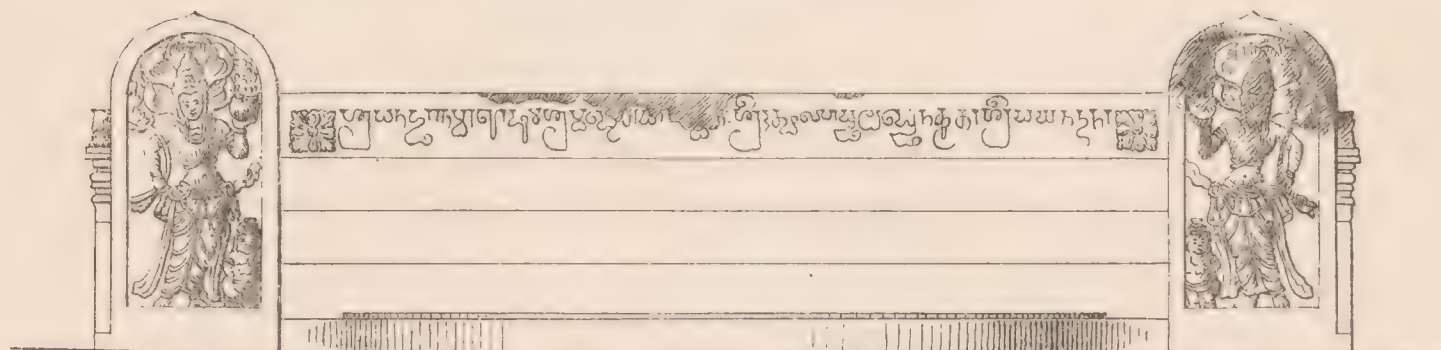
Scale 12 F<sup>t</sup> to an Inch  
 $\frac{1}{144}$



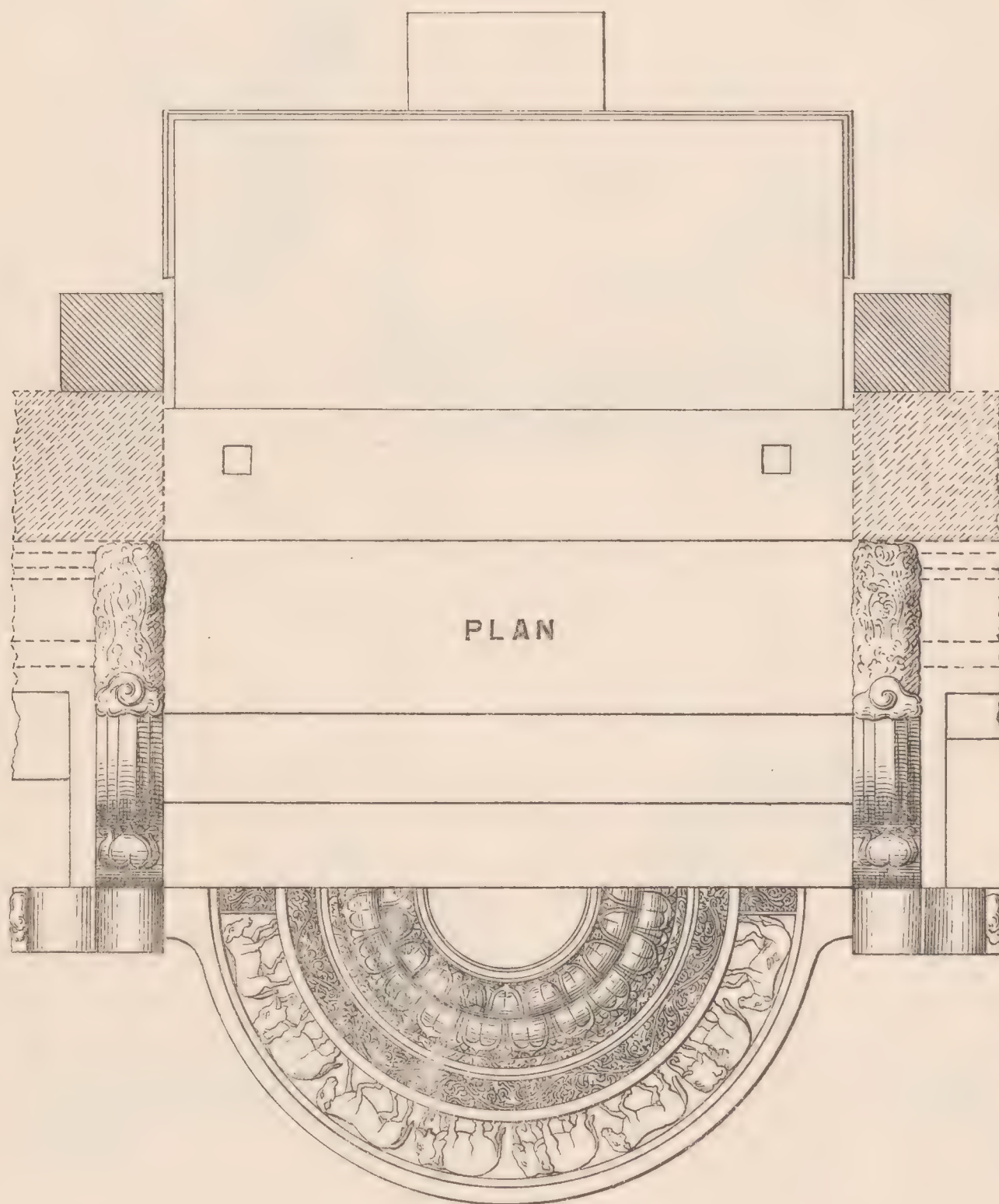




PANKULIYA  
VIHARE Nº2  
STEPS



FRONT VIEW



Scale, 2 Feet to an Inch.

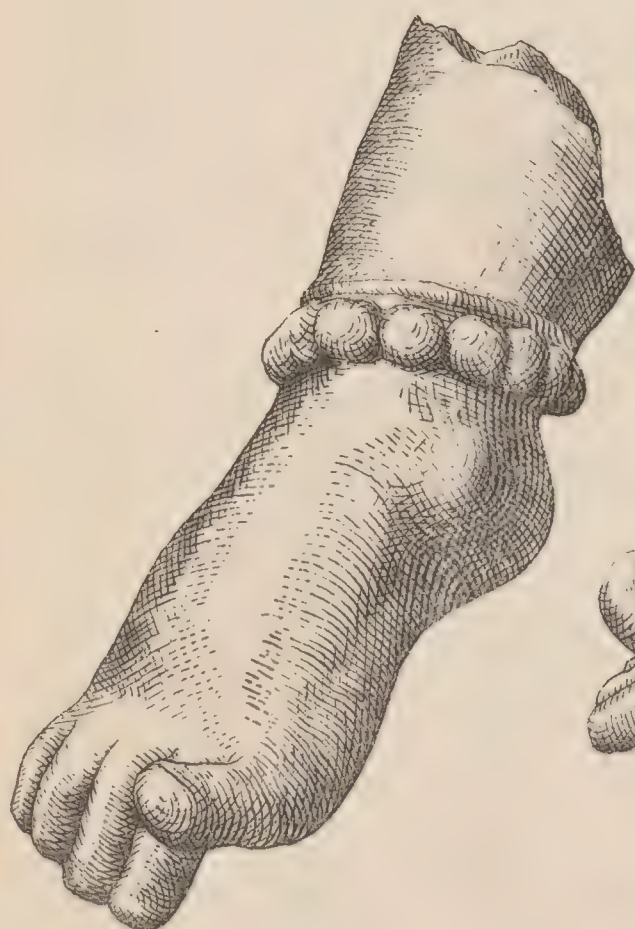






PANKULIYA  
BRONZE FEET  
VIHARE N°2.

---



RIGHT



LEFT.



Scale, Actual Size

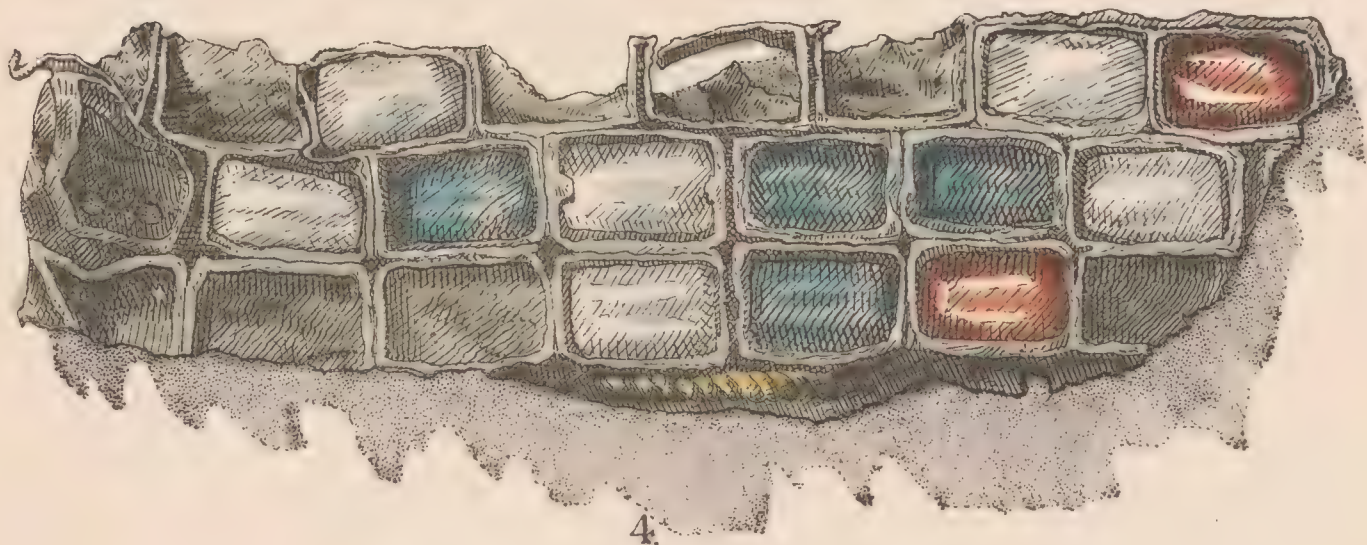
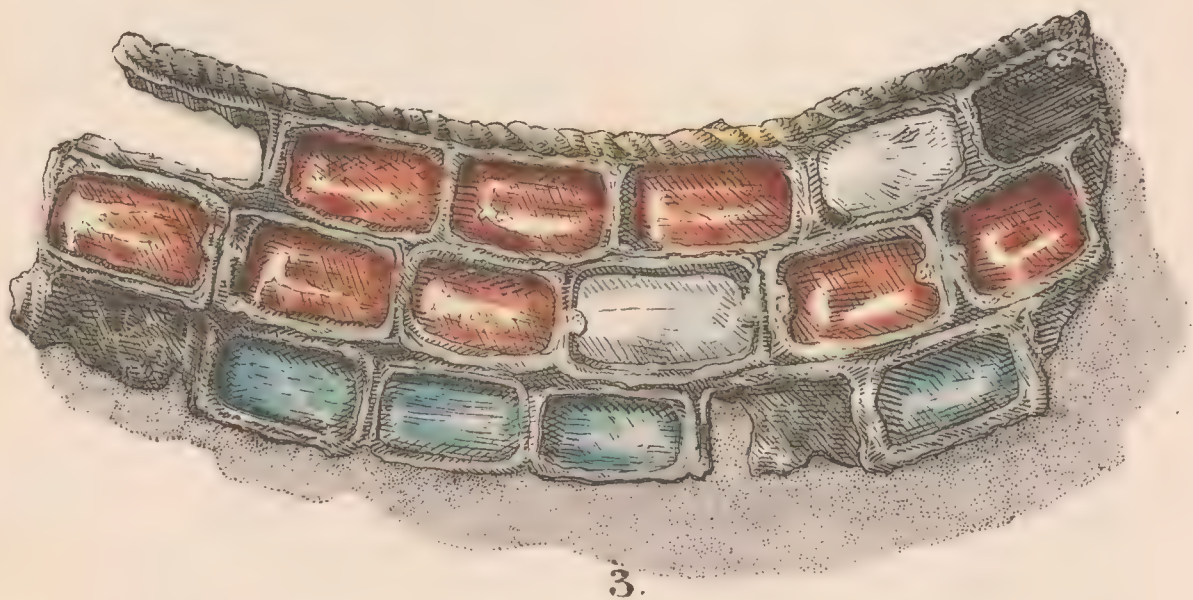
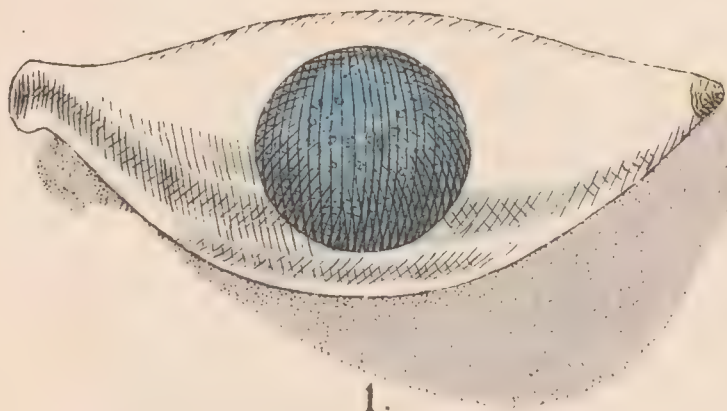
---







PANKULIYA  
VIHÂRĒ N°2



Scale, Actual size.



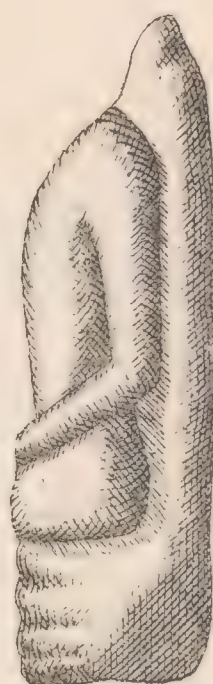




PANKULIYA  
CHALK FIGURES  
VIHARE Nº 2.



FRONT



SIDE



FRONT



SIDE

Scale  $\frac{1}{2}$  Size.







PANKULIYA  
TERRA-COTTA FIGURES.  
VIHARE N°2.



FRONT



SIDE

Scale,  $\frac{1}{2}$  Size



FRONT



SIDE

Scale  $\frac{1}{4}$  Size

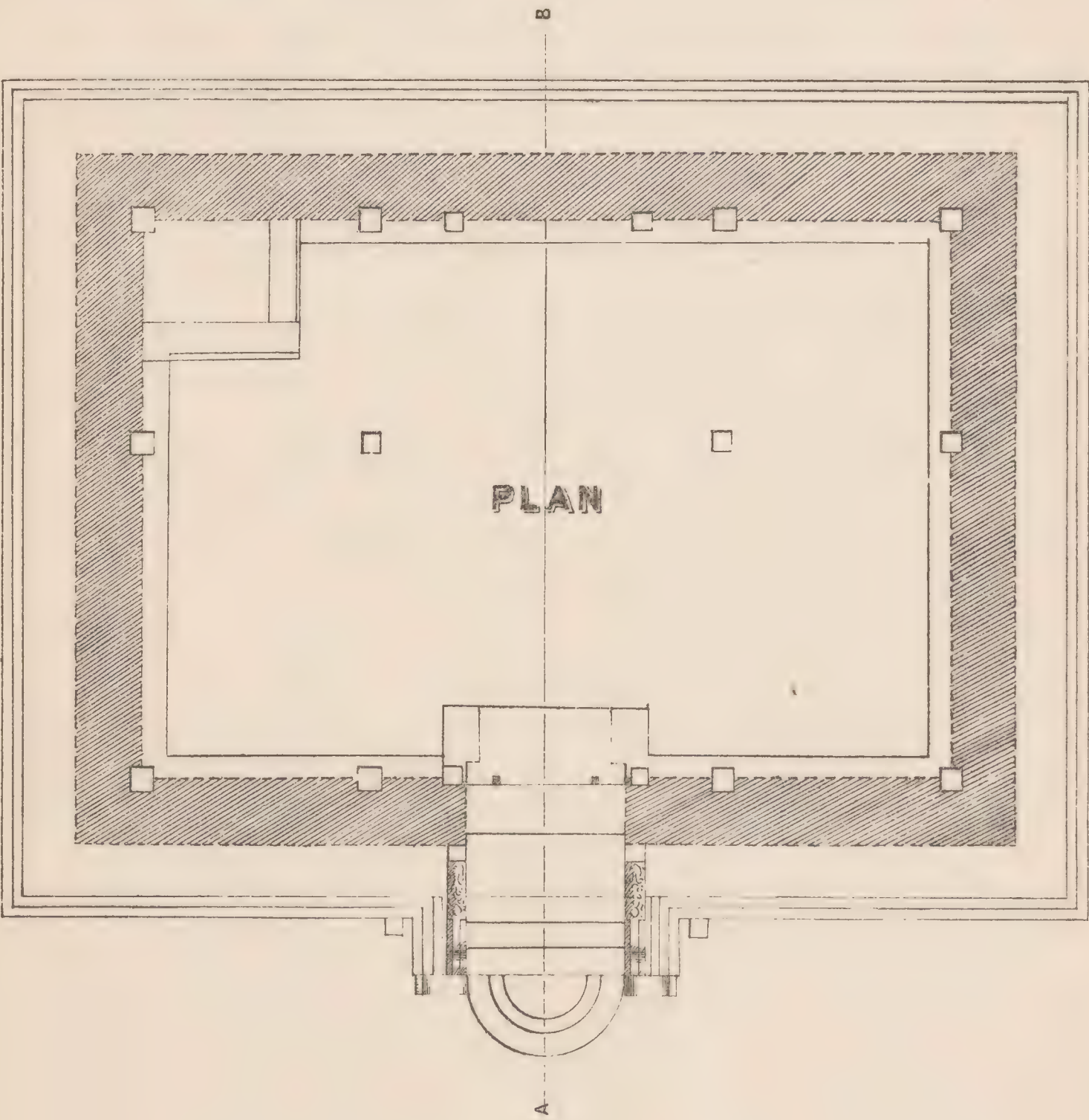








PANKULIYA  
VIHARE Nº3.



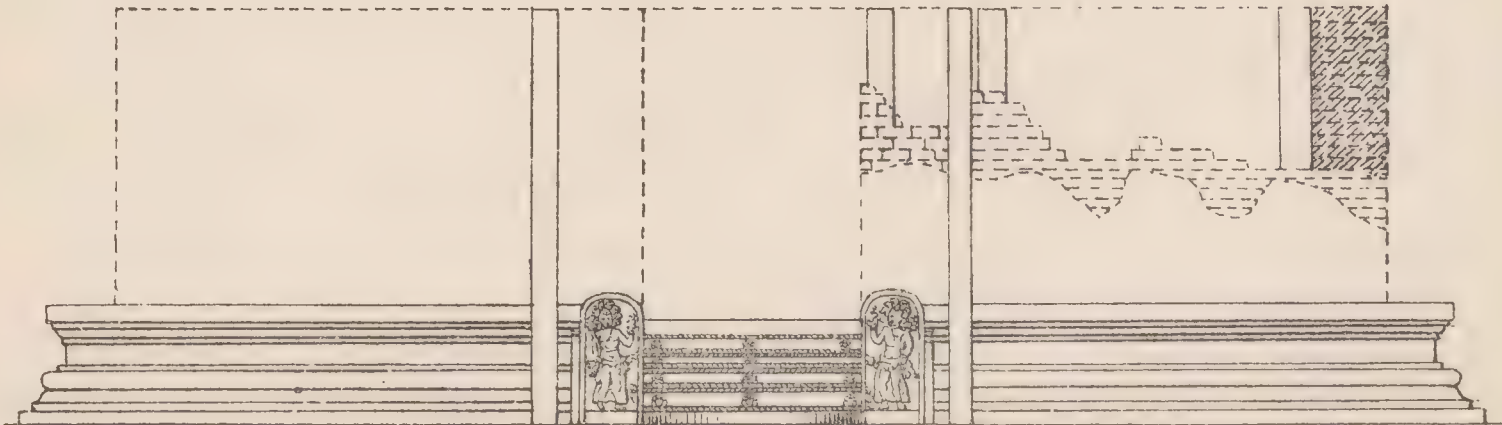
Scale, 6 Feet to an Inch  
 $= \frac{1}{72}$



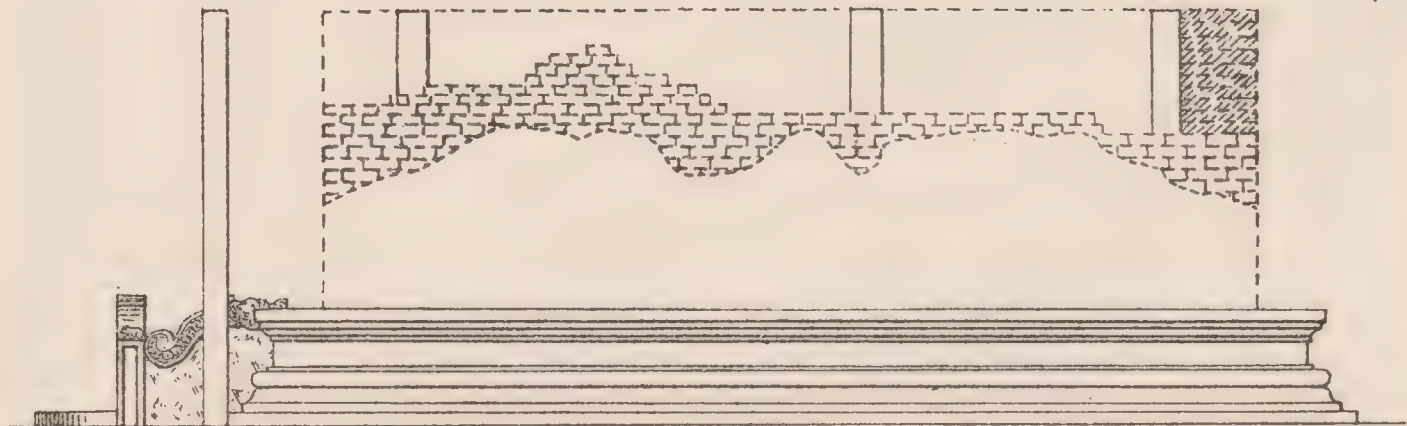




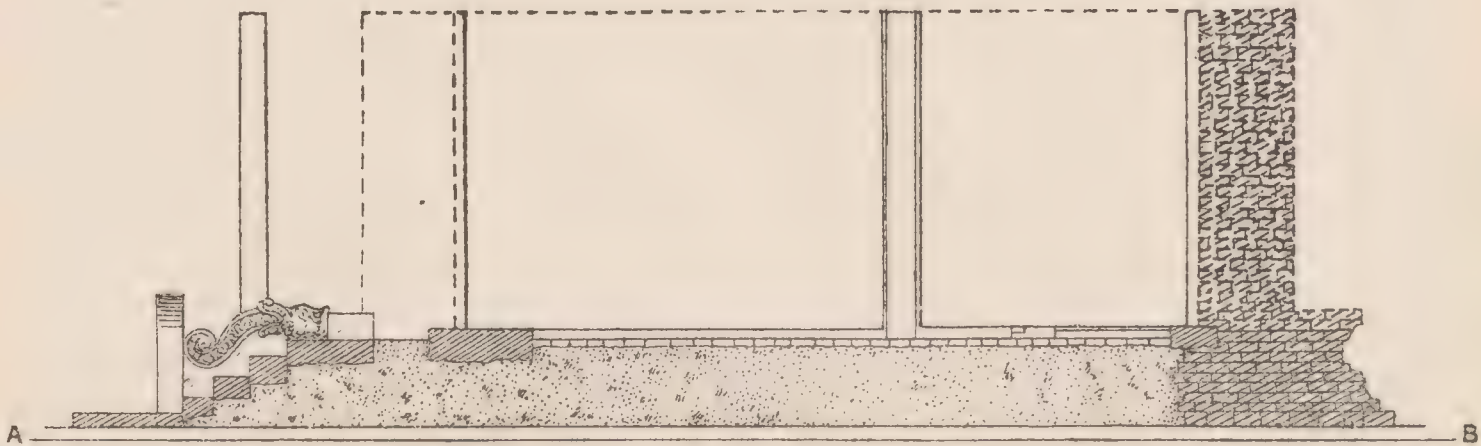
PANKULIYA  
VIHARE N°3.



FRONT ELEVATION



SIDE ELEVATION



SECTION THROUGH A.B

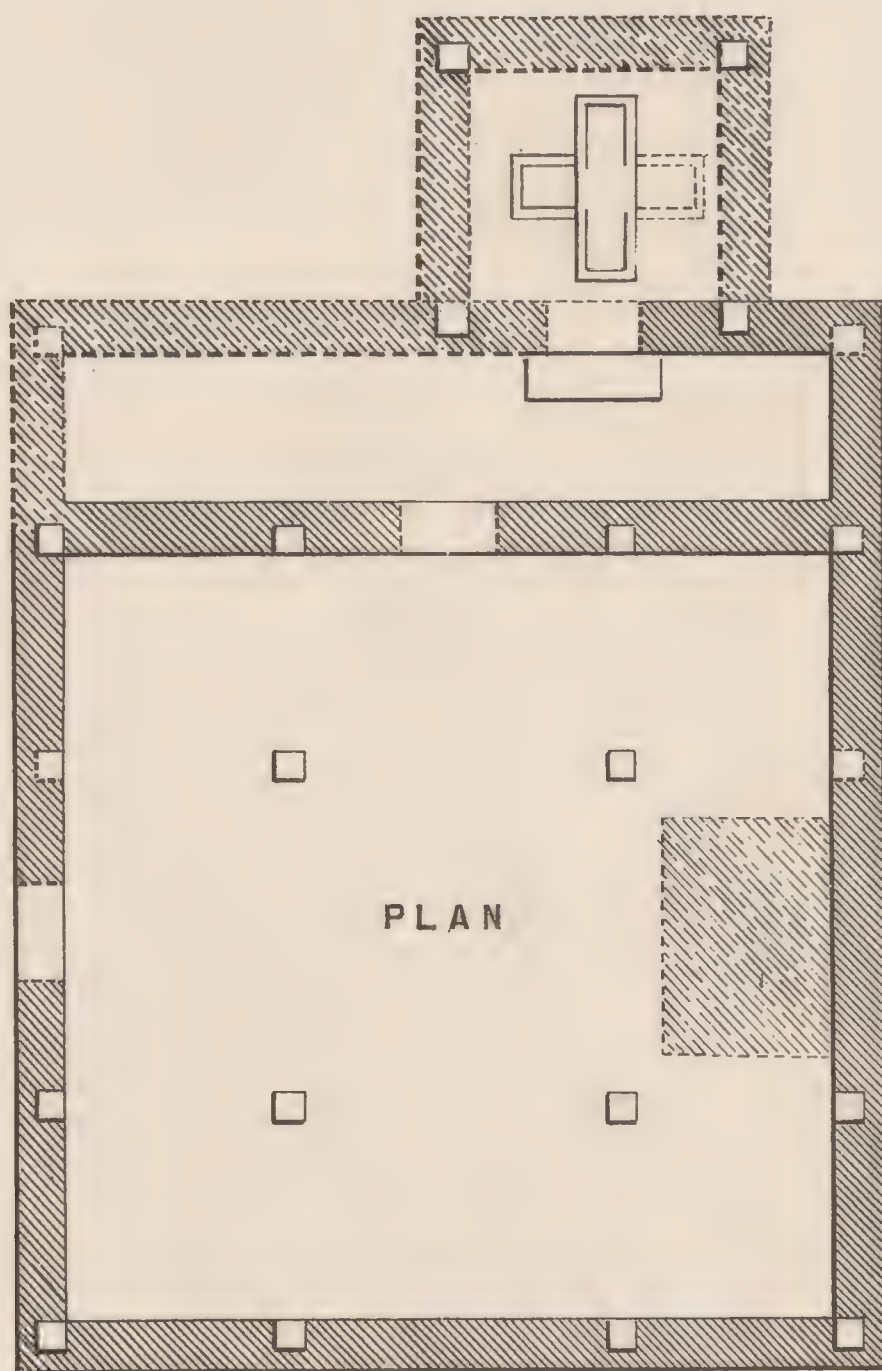
Scale, 6 Feet to an Inch.  
=  $\frac{1}{72}$ .







PANKULIYA  
VIHARE No 4



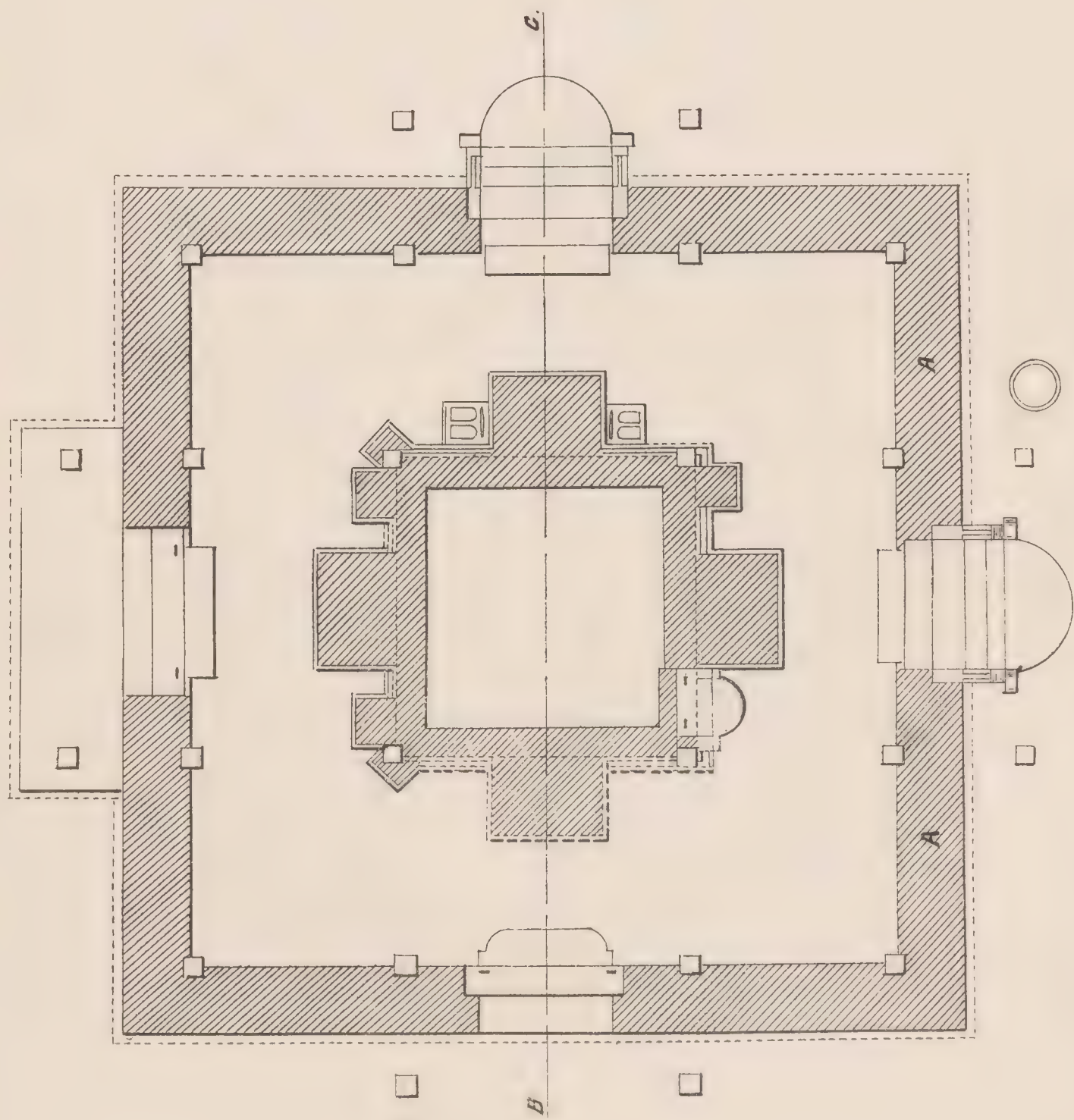
Scale. 8 Feet to an Inch.







PANKULIYA  
VIHARE NO 1.



PLAN

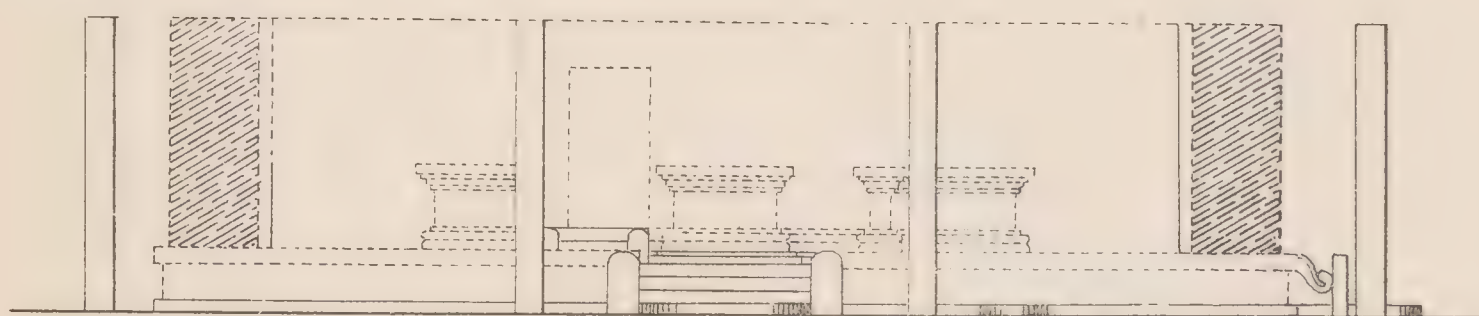
Scale 8 Feet to an Inch.



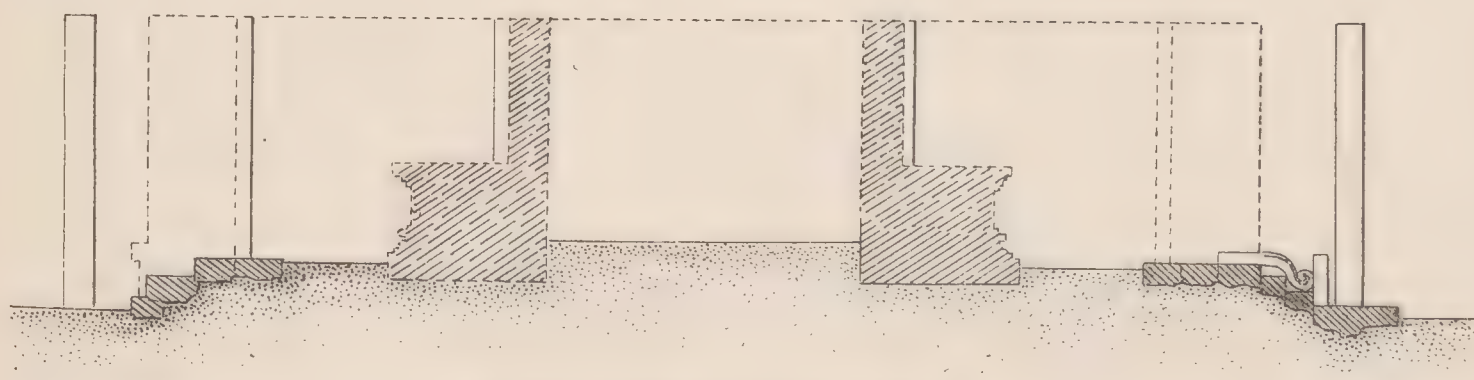




PANKULIYA  
VIHARE NO. I.



EAST ELEVATION  
A.A. Removed



SECTION THROUGH B.C.

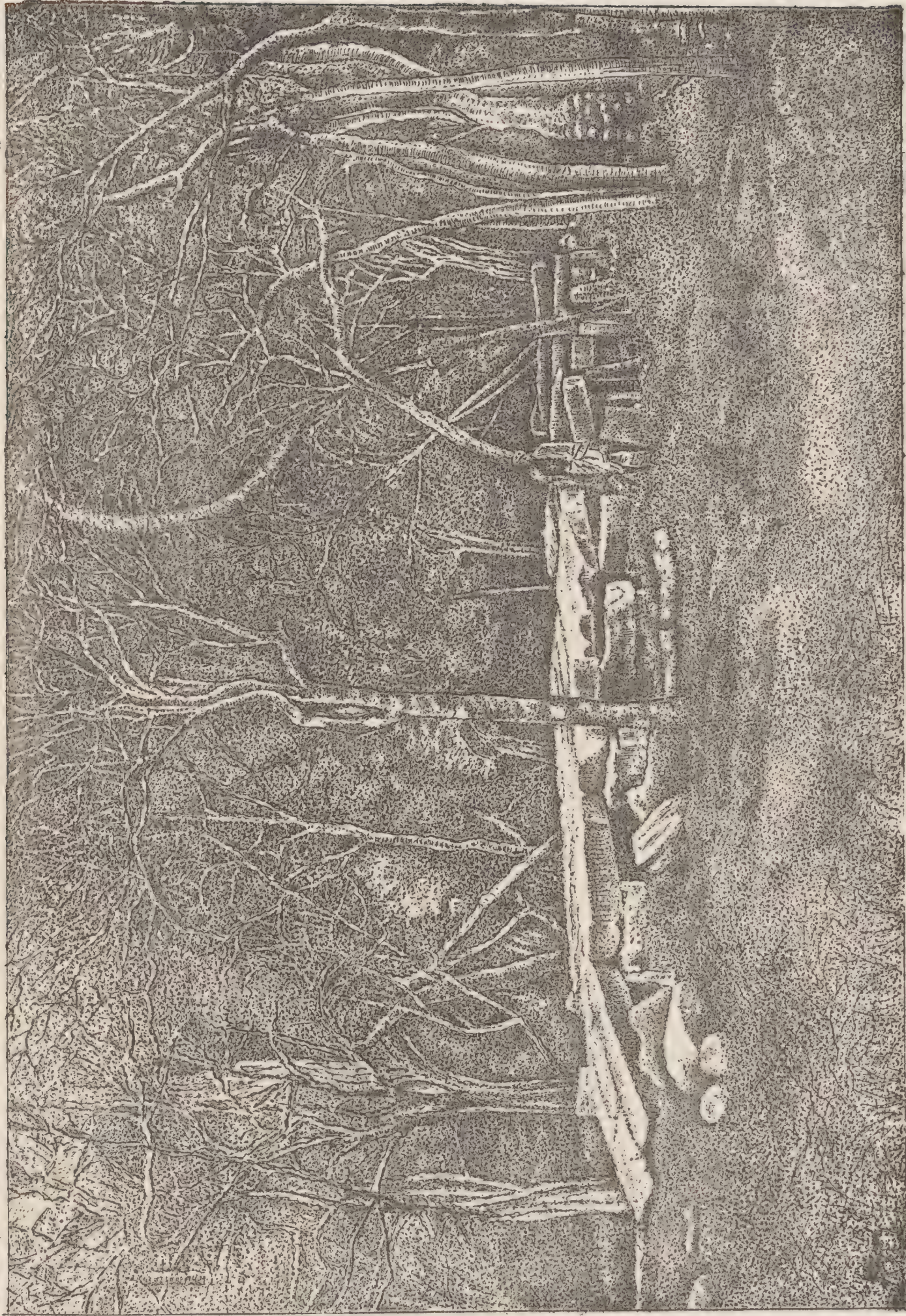
Scale. 8 Feet to an Inch

*Dotted line work represents missing portions.*









S. C. O. No. 587

M. C. P. BELL. PHOTO.

STONE BRIDGE: YODAËLA









S. CO. N° 598.

M. J. P. BELL PHOTO.

STONE BRIDGE: MALWATU OYA



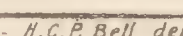




[N. & N. E. KÓRALÉS]

Scale of Miles.

..... November, 1890. (Third Report)  
 ..... March, ..... 1891. (Fourth Report)  
 ..... September, ..... } 1891. (Seventh Report)  
 ..... October, .....











S. G. O. No. 600

H. C. R. BELL PHOTO.

SEDENT BUDDHA: KOMARIKÂVALA.

(Unexcavated)







KOMARIKĀVALA  
SEDENT BUDDHA



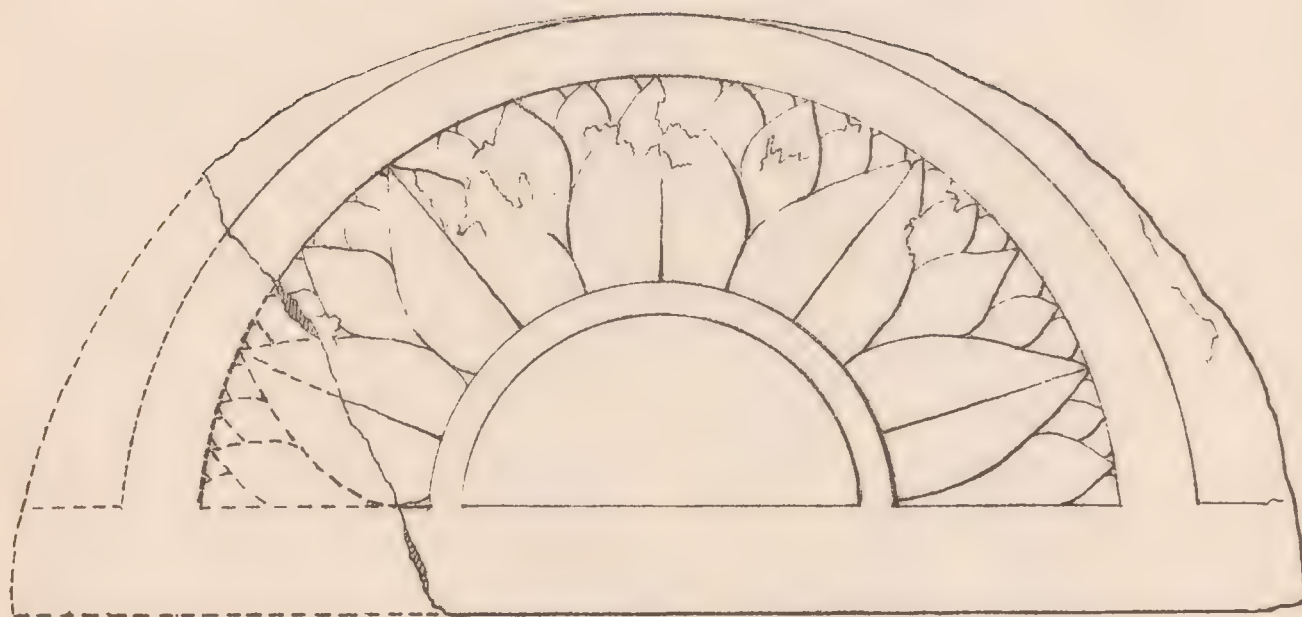
Scale  $\frac{3}{4}$  Inch to a Foot.  
=  $\frac{1}{16}$



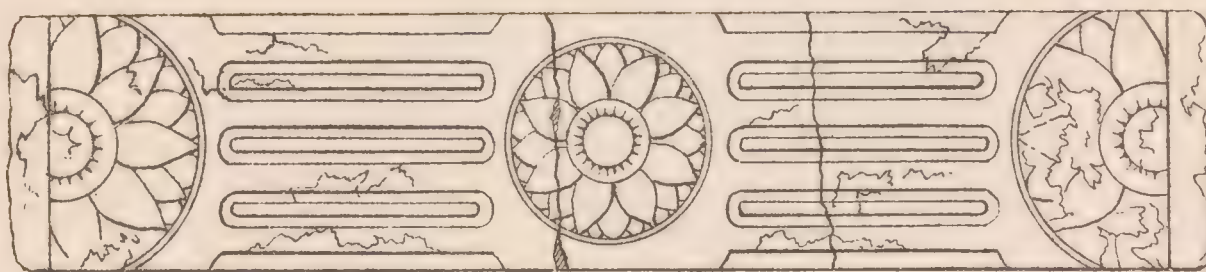




PULIYANKADAVALA



MOON-STONE



STEP

Scale 1 Inch to a Foot.

$$= \frac{1}{12}$$







WAHALKADA

GUARD-STONE.



Scale,  $2\frac{1}{2}$  Inches to a Foot.  
 $\frac{5}{24}$









S. G. O. N° 502

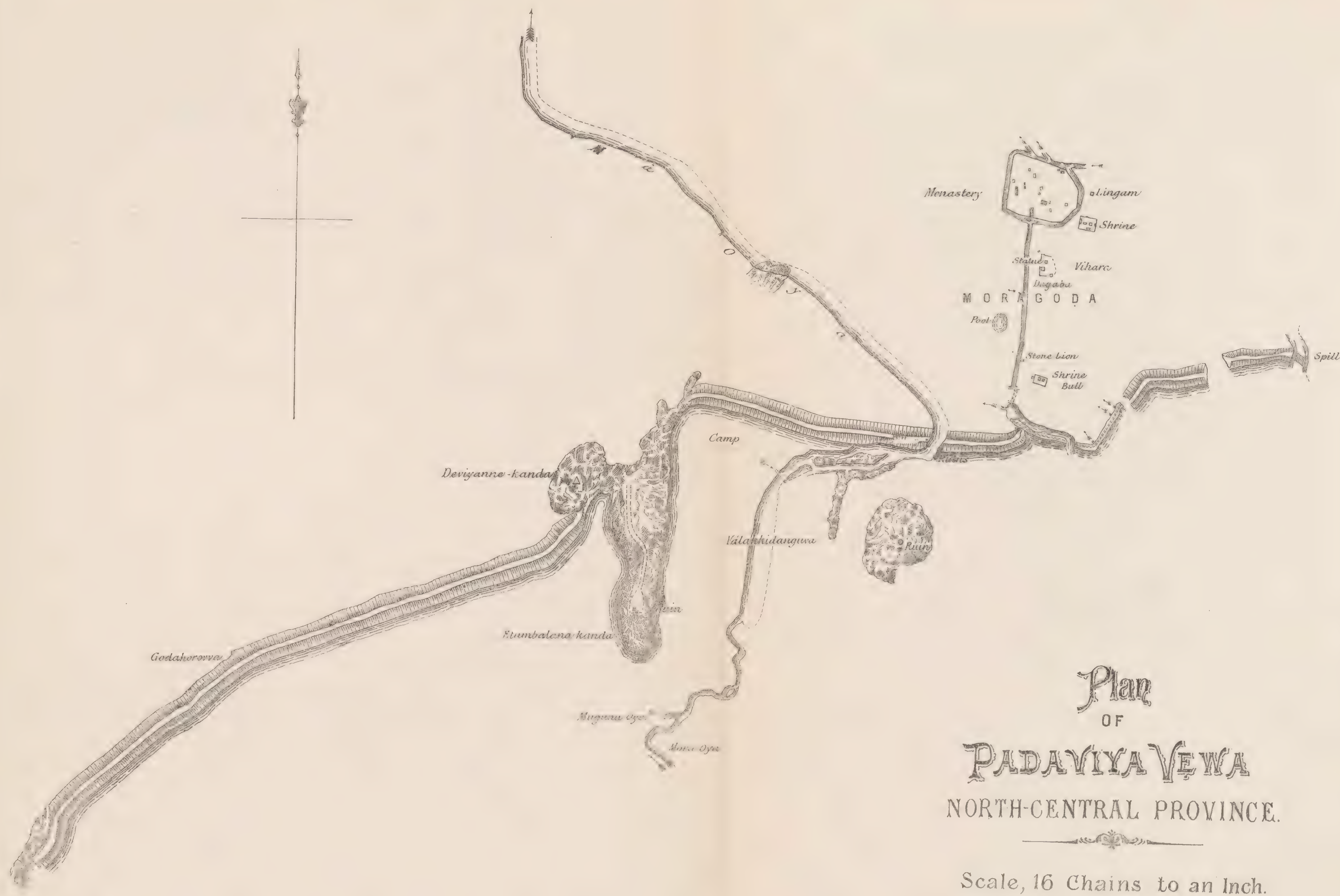
VIHARE AND DÂGABA: TAMMANNEVA.

H. C. P. BELL PHOTO.











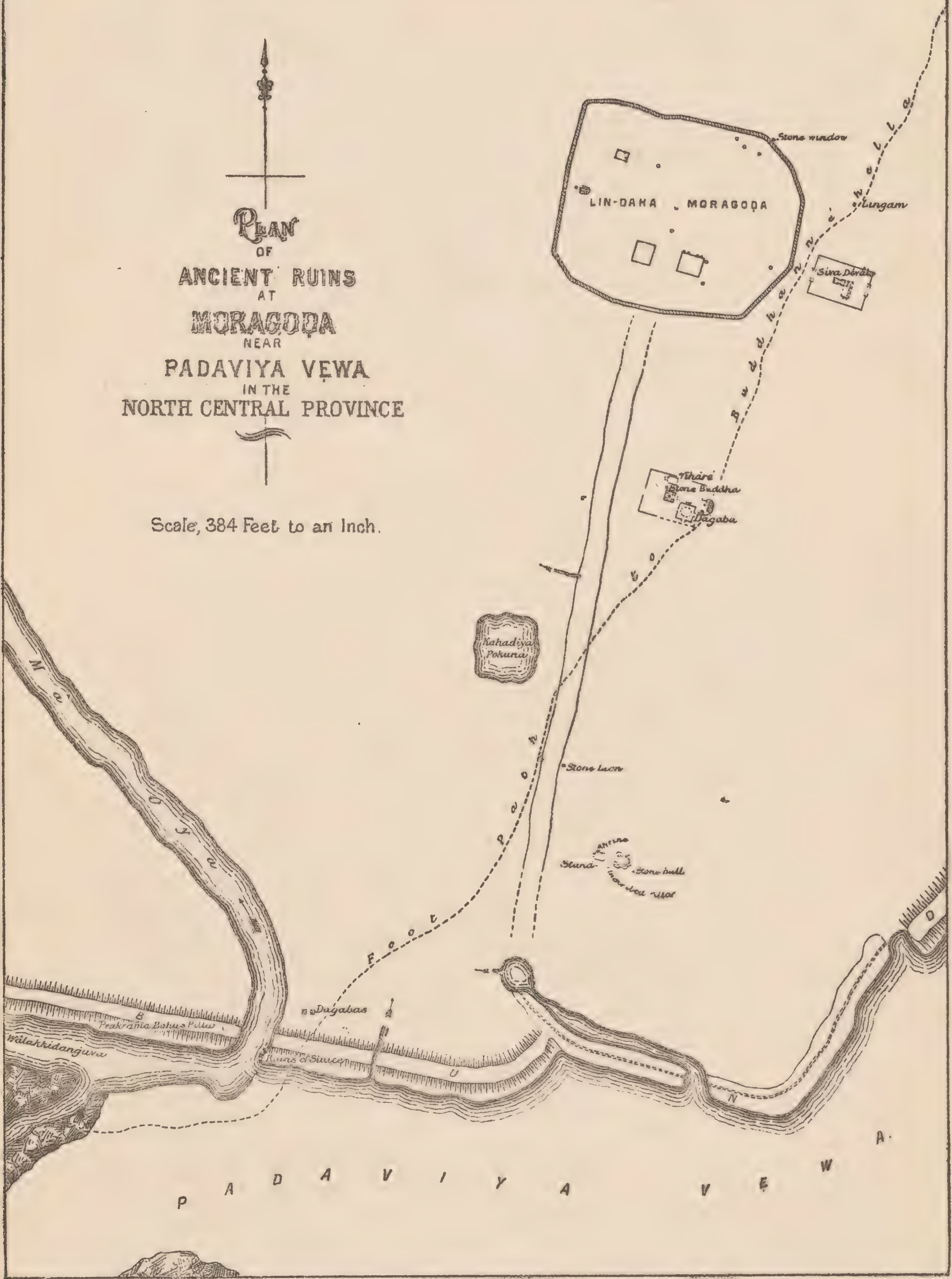




SEVENTH REPORT

PLAN  
OF  
ANCIENT RUINS  
AT  
MORAGODA  
NEAR  
PADAVIYA VEWA  
IN THE  
NORTH CENTRAL PROVINCE

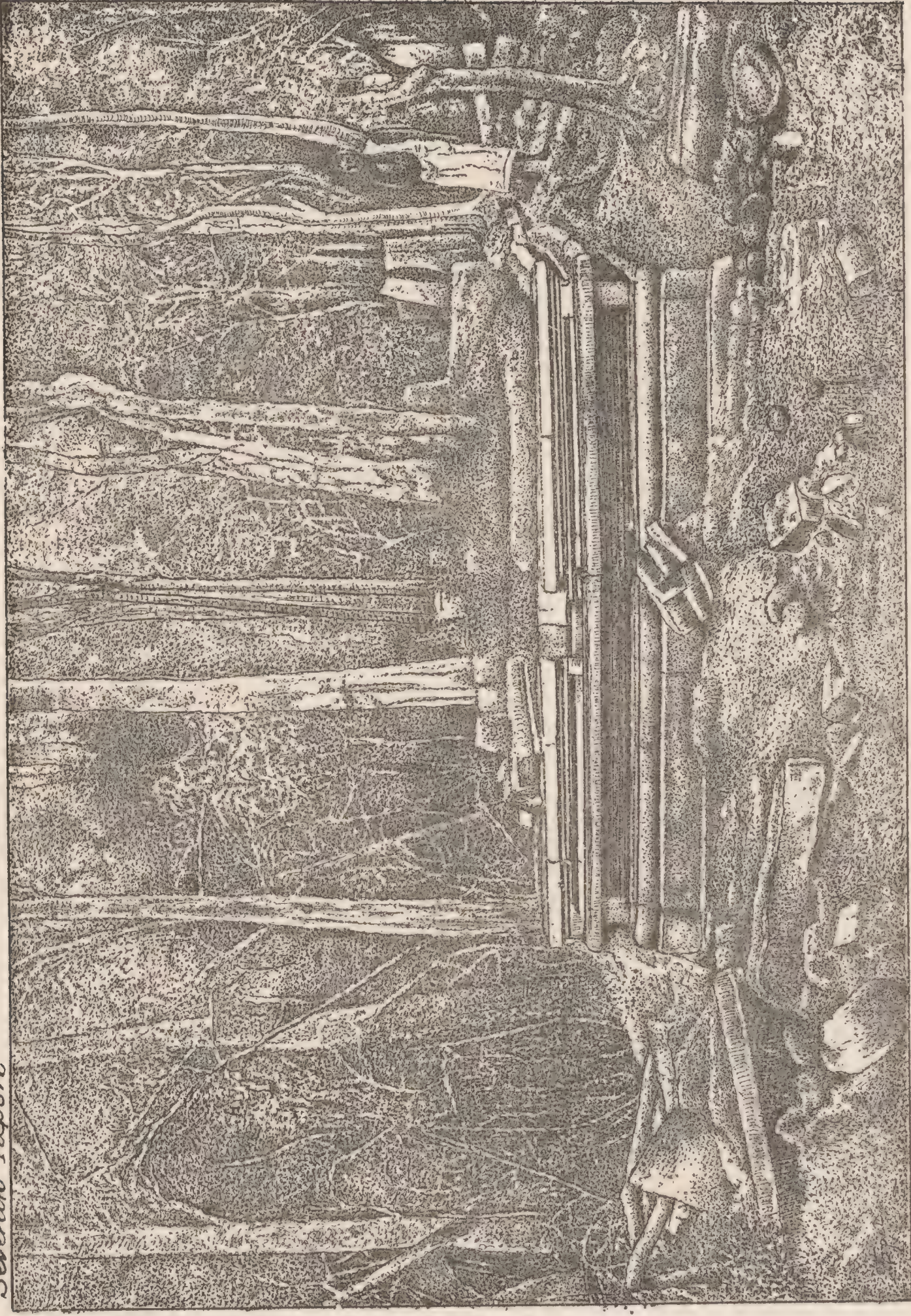
Scale, 384 Feet to an Inch.











360 m 595

H. C. F. BELL PHOTO.

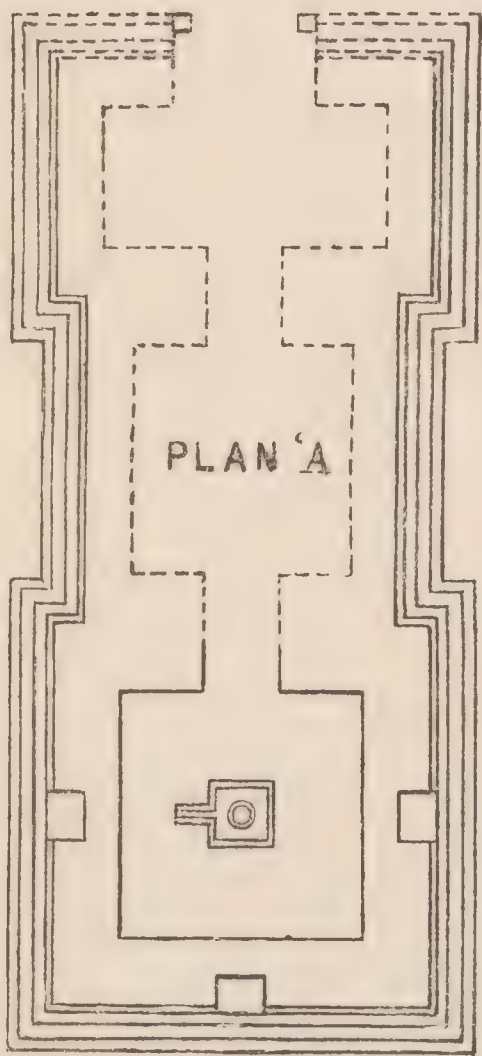
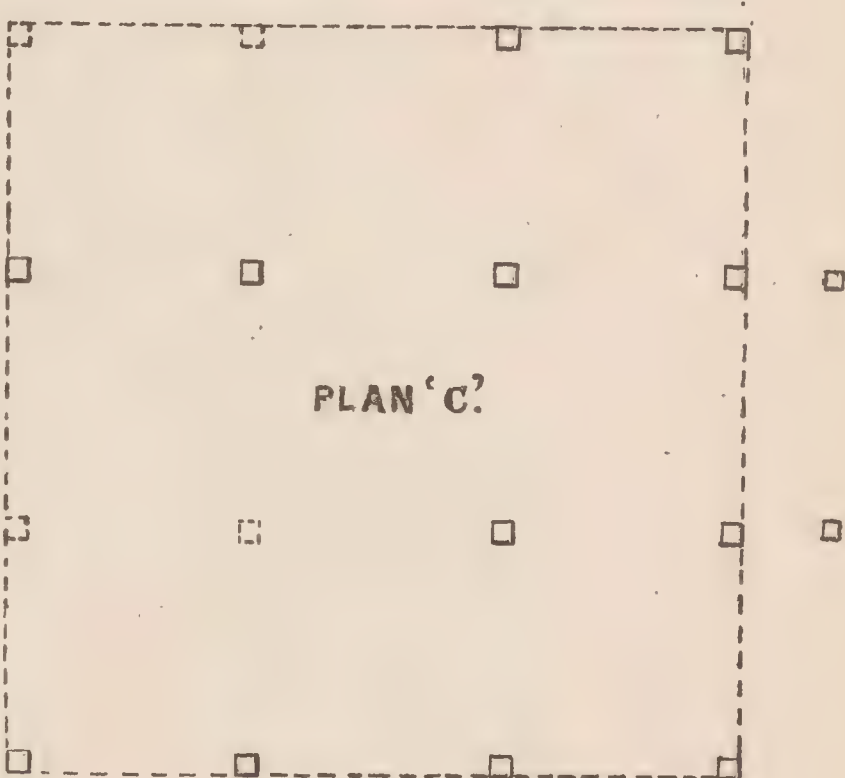
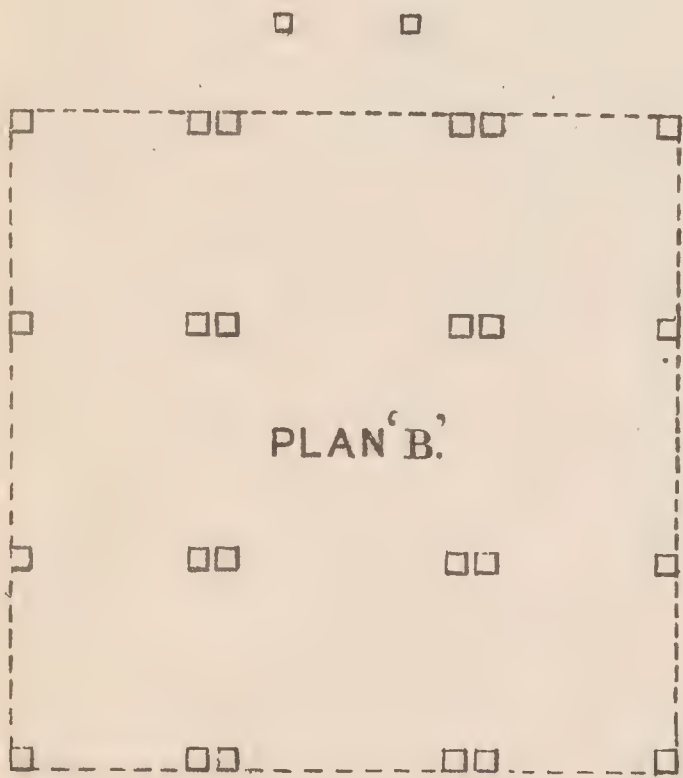
ŚIVA DÉVÂLÊ: PADAVIYA.





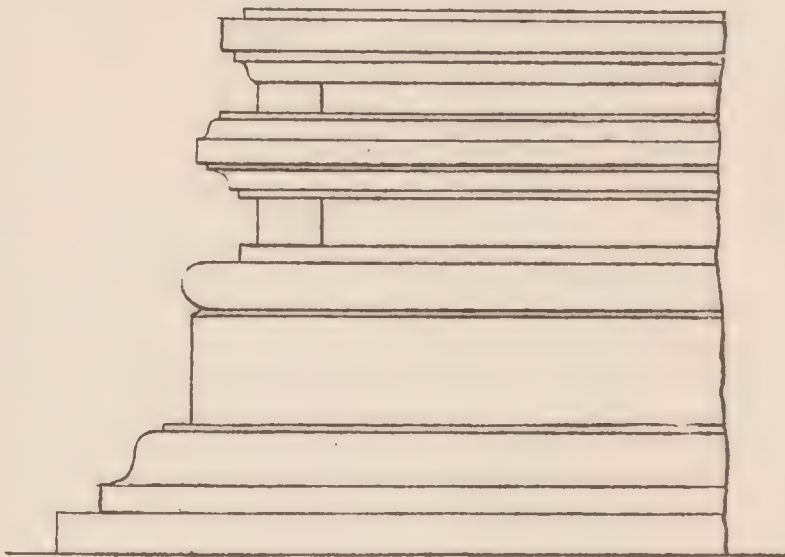


PADAVIYA  
ŚIVA DĒVĀLĒ



BASEMENT MOULDING 'A'.

Scale. 2 Feet to an Inch.



Scale, 8 Feet to an Inch.

*Dotted lines represent doubtful walls unexcavated*







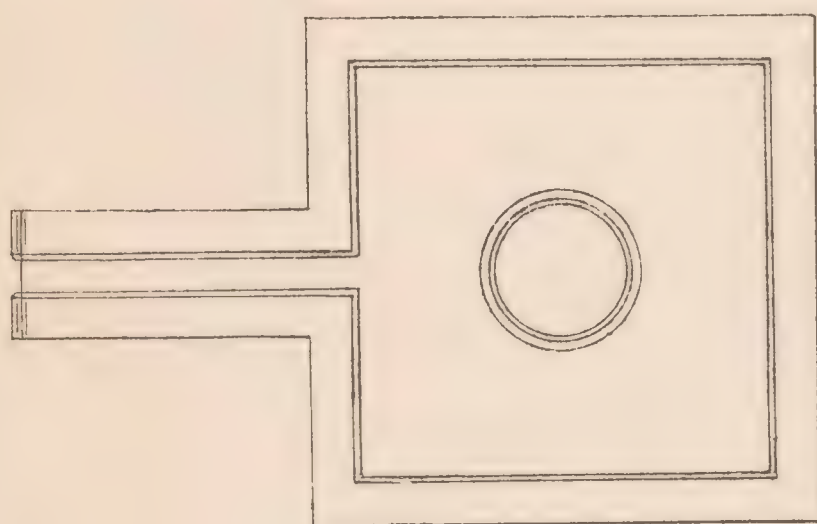
# PADAVIYA



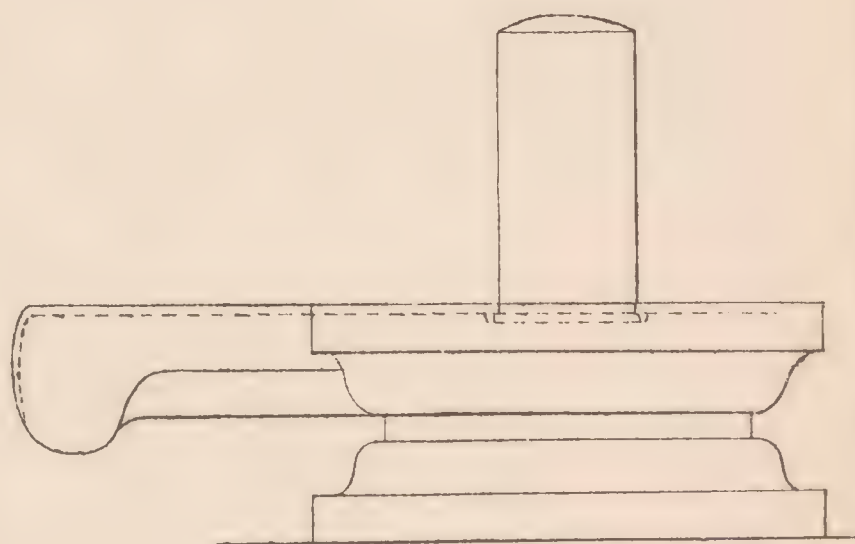
PADMAPĀNI.



BULL.



PLAN.



ELEVATION.

## LINGAM SĪVA DÉVĀLĒ

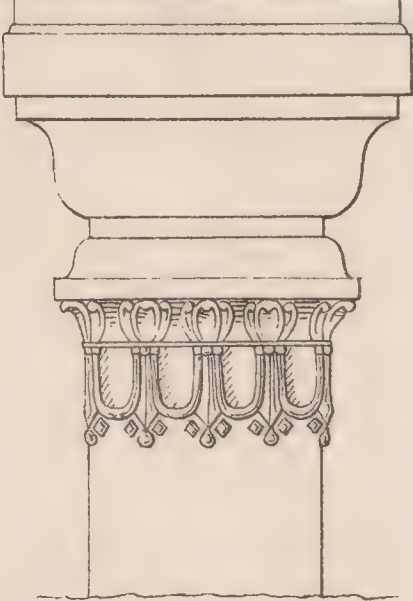
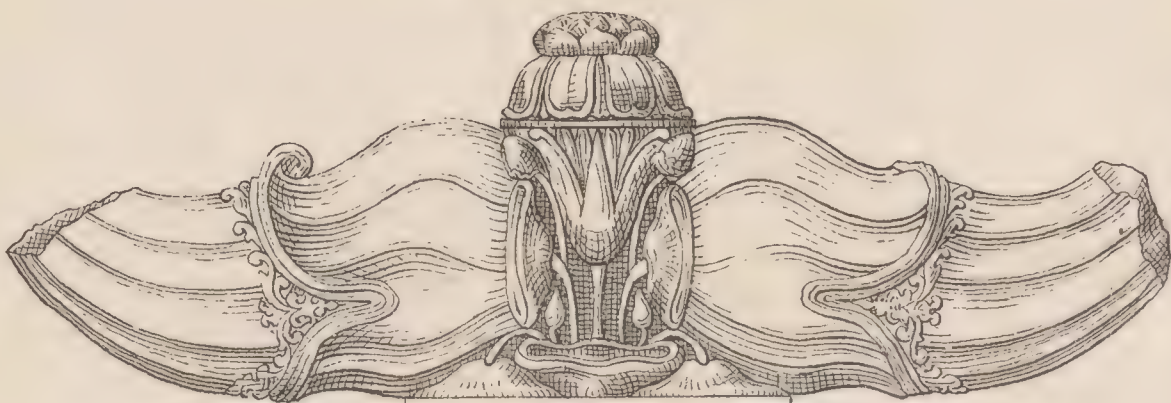
Scale 1 Inch to a Foot.  
=  $\frac{1}{12}$ .



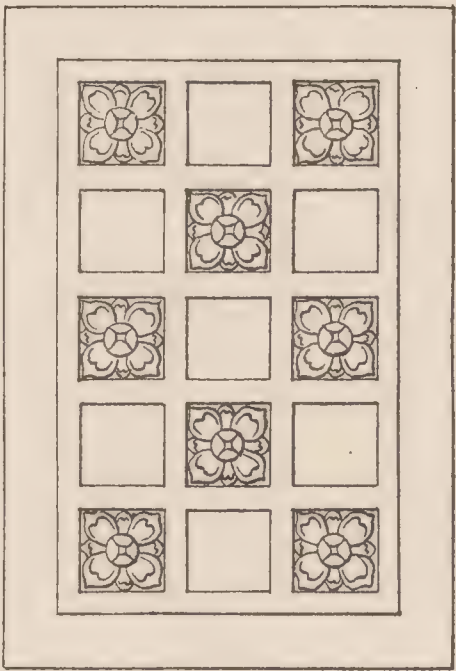




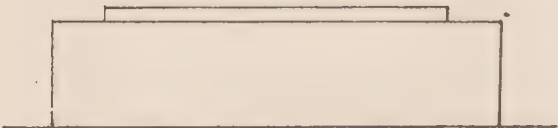
PADAVIYA



STAND

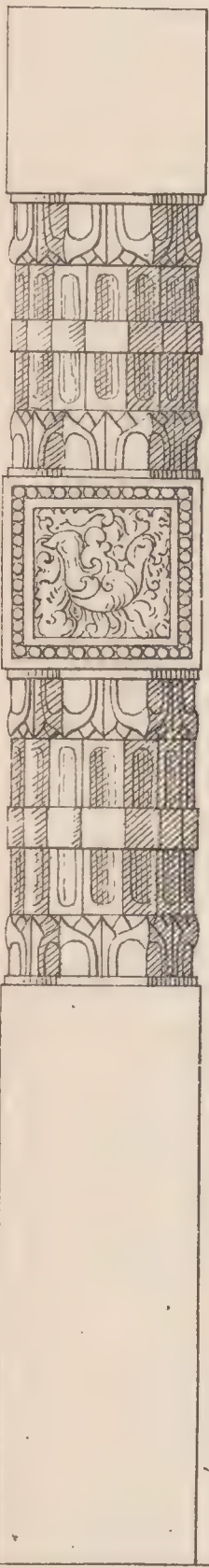


FRONT.

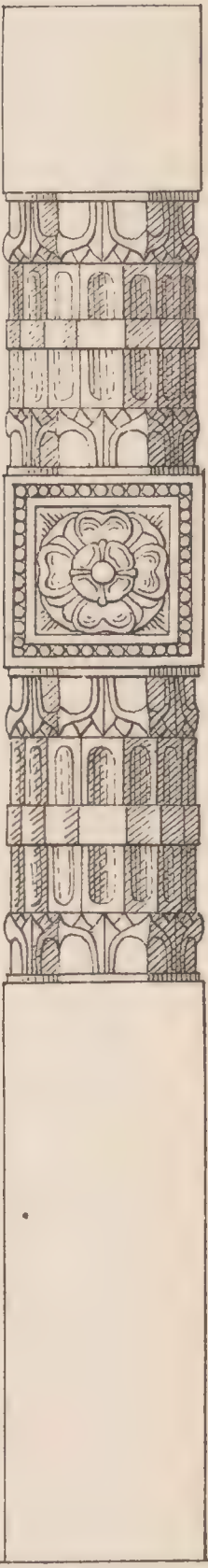


SIDE.

WINDOW.



PILLAR.



PILLAR.

Scale, 1 Inch to a Foot.  
 $= \frac{1}{12}$ .







PADAVIYA  
SEDENT BUDDHA



Scale, 1 Inch to a Foot

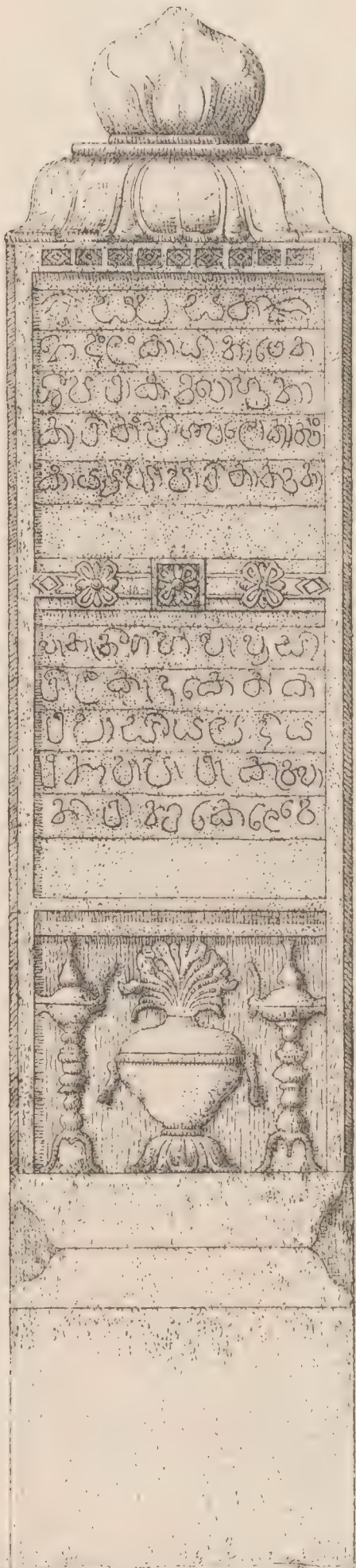
$$= \frac{1}{12}.$$







PADAVIYA  
INSCRIBED PILLAR



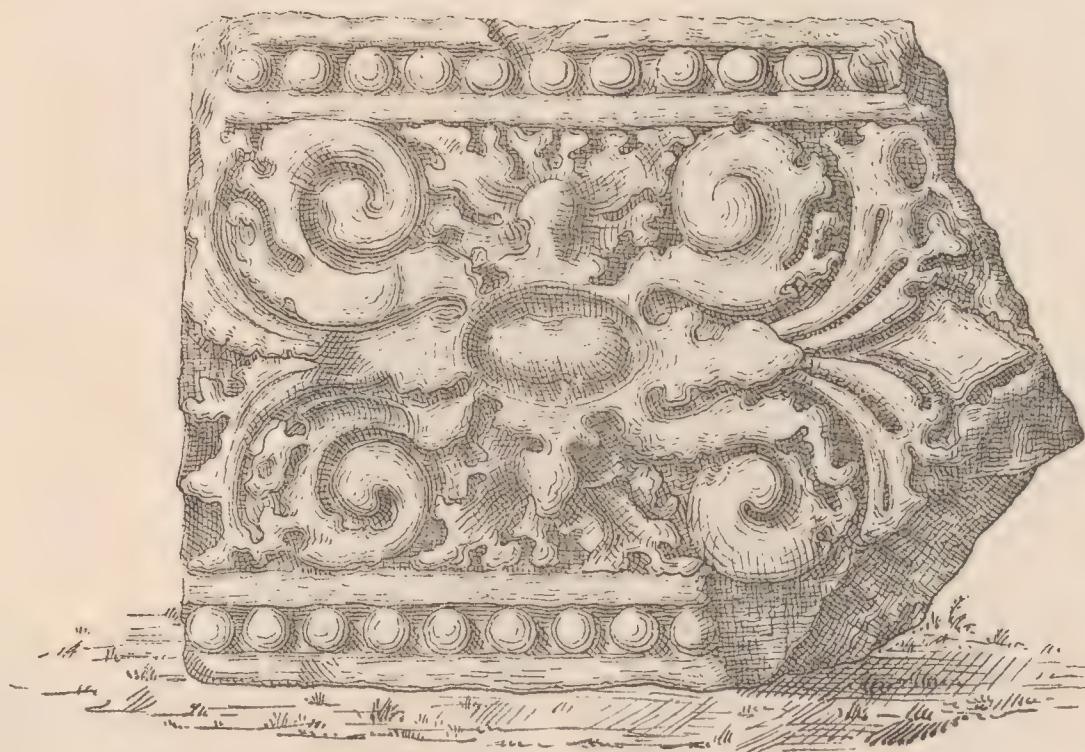
Scale, 1 Inch to a Foot.  
 $= \frac{1}{12}$







ALUT HALMILLEWA  
ORNAMENTAL BRICKS.



1.



2.

Scale  $\frac{1}{2}$  Size.









**BUDDHANNEHELE.**











SMITHSONIAN LIBRARIES



3 9088 01785 6154

